THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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Whosoever Gospel Mission and Rescue Home of Germantown

which extends a welcome hand to the sinful and fallen man, saying, "We are glad to see you. We want to help you. We want to lift you up. Come in. Here is some warm food for your stomach, some cast-off clothing for your back, some half-worn shoes for your feet, some work for your hands, and above all, the bread of life and the robe of righteousness for your soul."

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Contributions will be most gratefully received and may be sent to Mrs. Charles W. Nevin, President, or Mrs. Charles Hermon Thomas, Treasurer.

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Corresponding Secretary.—Miss Elizabeth S. Allen, 115 North Eighteenth Street.

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

PUBLISHED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

VOL. II. NO. 7 PHILADELPHIA, APRIL, 1914 15 cents a copy $1.00 a year

Notes on Recent Visitations

Visitations in South Philadelphia were scheduled, for the most part, in February and March. The clear impression left on the minds of both Bishops was of an open and fruitful field and of an increasing harvest. There is not the least reason for doubt or discouragement. On the contrary, there is every reason for greater faith and greater effort. Above all, there is an immense need for accurate information. The survey of the ground must precede the extension of the Church. There have been more changes and shifts in population in South Philadelphia than elsewhere in our city. This means that very acute and definite problems are facing us which demand much greater ease and readiness of adjustment to various and varying needs than we have at present. What is quite fatal in an area like South Philadelphia, is a policy of drifting, following old and familiar lines just because we are accustomed to them. It is to be feared that there has been too much of this in the past. Drifting always leads to a final state of apathy. Whereas if we get down seriously to the study of the facts, and find out just what and where the people are, and what their needs, our hearts will once more burn within us for the work and privilege of ministering to them. Zeal will come with knowledge. There is also an almost sure prospect of great material improvement in this whole area. From every point of view, then, it is a time for us to redouble our energy in and through every parish and mission in this district.

In South Philadelphia

If there were no other Church work or institution in all Southeast Philadelphia than St. Martha's House, we should still have immense ground for hope and thankfulness. It is one of the most evident symptoms of our parochialism and inability to see beyond our immediate environment, that St. Martha's House is so little known in the Diocese. It is one of our chief assets. We all ought to be immensely proud of it, and thoroughly familiar with it. Whereas few know of it, and still fewer visit it. Testimonials to the remarkable power and beauty of its work come in very freely, but chiefly from outsiders. Only last week the minister in temporary charge of a church two blocks away told Deaconess Colesberry that he found the Jews in that neighborhood were antagonistic to every other Christian influence except that of St. Martha's. For St. Martha's they had nothing but good words and blessing. Another minister of a near-by church has also recently said that St. Martha's did more religious work and knew the situation better than any church in South Philadelphia. Personally, I have never seen in any settlement such a strikingly successful combination of deep religious spirit and wise modern efficiency in administration. More and more this is becoming evident to the trained social

St. Martha's House

workers of the city. It seems to be time that we inside the Diocese should note the fact. Time, of course, would fail to tell of the numerous activities of St. Martha's, or of the excellence of the members of its staff. It is certainly true, however, that it has been the chief instrument by which we have reclaimed the ground surrendered in the past by the selling, moving and amalgamating of churches in that district. St. Martha's is doing much to convert a defeat into a victory.

All Saints' Moyamensing

The present excellent state and work of St. Martha's House would not have been possible without the close relations existing between it and All Saints' Church, only three blocks away. The Rev. J. E. Hill, ever since he became Rector of All Saints', has been of the utmost assistance, and has shown the most unfailing sympathy. On its side, St. Martha's House has warmly co-operated. Many of its residents are active in the parish. Deaconess Norris has an infant school every Sunday at All Saints' which, so far as I know, has few equals in the city. During the day of Visitation, which I spent at All Saints', I think my visit to this infant class was the most impressive thing which happened to me. The whole parish of All Saints' is alive, and eagerly follows Mr. Hill's devoted and energetic leadership. There were forty-four confirmed, and they made a most interesting and appealing group. The number of young people in the congregation was particularly noticeable, and their evident loyalty and devotion to the church was very striking. There is a real missionary spirit among them, and there seems no doubt that the church will be largely and permanently extended by their efforts.

St. John the Evangelist

In its way, the work of the Rev. H. C. McHenry at St. John the Evangelist, marks the chief achievement of the Church in South Philadelphia during the last year and a half. The parish has had a real resurrection from the dead. It seems incredible that so much should have been accomplished in so short a time. More than this, its experience disproves all the confident theories that have been advanced as to the decadence of the Church's power and its inability to work successfully in depressed and foreign districts. At confirmation, sixty-six received the Laying on of Hands—the largest class so far presented to me this convention year—many of them full-grown, large-framed, earnest men. The whole class gave the impression of a solid company of converts, fully conscious of the meaning of the service, and prepared to perform their vows. One whole side of the church was filled by the members of the Old St. Paul's Club, who marched in together and took their seats. The church was quite full, the singing excellent, and the spirit of the people in the service strikingly happy and united. The work now centered at St. John's should speedily be extended to the southeast, into the district commonly known as "The Neck." An increasing number of people, all of them Americans, are settling there. Many of them come, and send their children to St. John's, but there is real need, and a fine opportunity for a missionary center in their midst.

Church of the Holy Apostles

All the other parishes and missions in this same district are more than holding their own. Everywhere there is progress and determined missionary zeal. At the Holy Apostles the confirmation class of forty-four was made up chiefly of the children of the church, something which is by no means so common with us as it should be. Our thankfulness that many Christians of different training find their home and place with us ought not to diminish our anxiety that the children of our baptism and our Sunday-schools seem to slip away in such large numbers. The chapel of the Holy Communion, under Mr. Berkeley, and the chapel of the Prince of Peace, under Mr. Morris, are taxing all the energy and resources available to the very utmost. The Church of the Crucifixion and the chapel of St. Simon the Cyrenian are steadily strengthening their stakes and lengthening their cords. L'Emmanuello Chapel has had the best winter in its history. At St. Elizabeth's and at the Ascension, where perhaps the practical problems of support and maintenance are most acute, there is a rising tide of missionary interest and enthusiasm which promises not only to cover possible deficits but to provide a surplus both in men and money for the work of church extension.

The United Offering in the Diocese

In a very real sense, the United Missionary Offering of the women of the church is the purest and finest gift that goes into our missionary treasury. For it is corporate and democratic, not only in fact, but also in feeling; not only numerically and geographically, but consciously and lovingly. Nowhere else has the unity of our faith and service been so clearly wrought out in concrete and effective sacrifice. We in this Diocese have been privileged to lead in this great matter, and have steadily maintained our leadership. Under God, this privilege is ours through the generous and untiring devotion of Mrs. George C. Thomas.

It seems almost like breaking confidence to publish her name in print. even in this connection. She would be the first to protest against it. But her recent resignation from the arduous labors of her office as Diocesan Treasurer, which she has so finely filled for twenty-five years, is an event which must have open record in our Diocesan history, even though the record of it can be no more than a cold and formal symbol of the deep gratitude and the reverent esteem felt by the many thousand women who have been drawn by her influence and have been blessed by uniting their offerings with hers. Mrs. Thomas' interest and devotion will continue undiminished. A successor to the public and business duties of the office has been found in the person of Mrs. Ralph H. North of Grace Church, Mt. Airy, who has shown herself fully qualified in insight, persistence and persuasiveness to carry on the work.

Philip M. Rhinelander

✠ ✠

Words—and Controversy

"I don't know what you mean by 'glory,'" Alice said.

Humpty Dumpty smiled contemptuously. "Of course you don't—'till I tell you. I meant 'there's a nice knock-down argument for you!'"

Humpty Dumpty's Way with Words

"But 'glory' doesn't mean 'a nice knock-down argument,'" Alice objected.

"When *I* use a word," Humpty Dumpty said in rather a scornful tone, "It means just what I choose it to mean—neither more nor less."

"The question is," said Alice, "whether you *can* make words mean so many different things."

"The question is," said Humpty Dumpty, "which is to be master—that's all."

Alice was too much puzzled to say anything, so after a minute Humpty Dumpty began again.

"They've a temper, some of them—particularly verbs, they're the proudest—adjectives you can do anything with, but not verbs—however, *I* can manage the whole lot of them! Impenetrability! That's what *I* say!"

"Would you tell me, please," said Alice, "what that means?"

"Now you talk like a reasonable child," said Humpty Dumpty, looking very much pleased. "I mean by 'impenetrability' that we've had enough of that subject, and it would be just as well if you'd mention what you mean to do next, as I suppose you don't mean to stop here all the rest of your life."

"That's a great deal to make one word mean," Alice said in a thoughtful tone.

"When I make a word do a lot of work like that," said Humpty Dumpty, "I always pay it extra."

"Oh!" said Alice. She was too much puzzled to make any other remark.

"Ah, you should see 'em come round me of a Saturday night," Humpty Dumpty went on, wagging his head gravely from side to side, "for to get their wages, you know."

(Alice didn't venture to ask what he paid them with; and so you see I can't tell you.)

"You seem very clever at explaining words, Sir," said Alice. —*Through the Looking Glass.*

More often, perhaps, than we realize, we are guilty of singularity, and consequent obscurity, in Humpty Dumpty's calm fashion. To a large extent this is all but inevitable. Many of the words we use are colored by the experience of us who use them, and cannot mean to us precisely what they mean to others. Indeed it is this individual addition of subtle shades of difference, multiplied by the enormous number of speakers who unconsciously make these additions, that is the main cause of the familiar fact that words grow and change in significance from century to century. A "boor" and a "villain" was once only a rustic, and a "pagan" nothing more than a countryman.

The Growth of Words

The probability of a marked alteration of meaning varies, of course, with the kind of word. Names of simple and familiar objects are perhaps least likely to undergo confusing change. Gold has been gold, and iron, iron, from the first; but even those two substantives have derived significations. Gold sometimes means money; and iron a laundress' implement—or in the plural, fetters. And whenever such a name is used not of a single definite object but of a whole class of somewhat similar objects, the possibility of confusion becomes very considerable. "Corn," for us Americans (when no one tramples upon our feet!) means solely "Indian corn," or "maize;" but when Joseph bade Pharaoh "gather all the food of these good years that come, and lay up *corn*," he referred to *grain* of various sorts (Indian corn, of course, excluded)—"it may chance of wheat, or of some other grain." (Gen. 41 : 35.) So, too, the word "meat," when the Authorized Version of our Bible was made, had not been narrowed down to signify "flesh-meat" (a compound usual enough in those days, when precision was important); it meant food in general. When God created man, He said: "Behold, I have given you every herb bearing seed, . . . and every tree, in the which is the fruit . . .; to you it shall be *for meat*." (Gen. 1 : 29.) So, too, the "meat offering" was nothing but flour and oil ("This is the law of the meat offering: . . . he shall take of it his handful, of the flour of the meat offering, and of the oil thereof . . ." Lev. 6 : 14, 15.)

There are cases not a few where this growth of words has resulted in obscuring passages of the Bible, in the older version. For example, St. Paul's phrase, "I know nothing by myself" (I Cor. 4: 4; Epistle for the Third Sunday in Advent) sounds simple enough, all the more so because it seems so idiomatic. It is only when one looks closely at the argument of the passage that he begins to wonder if all is plain sailing; and only when one turns to the original Greek that he finds the true meaning: "Yea, I know nothing *against* myself." We might put beside the phrase the words of Bishop Latimer, in a famous sermon on another passage: "I think St. Paul spoke these words ('who mind earthly things') by (*i. e., against*) the clergymen, that will take upon them the spiritual office of preaching, and yet meddle in worldly matters too, contrary to their calling." ("Sermons and Remains," Parker Soc., p. 529).

I Cor. 4:4 "By Myself"

"Occupy" is a common word enough, but it has an odd ring in the statement: "She took a little rasour, such as barbers occupie to pare men's nayles." (North's Plutarch: *Life of Brutus.*) Yet that quaint sentence helps us to understand the word's significance when a nobleman, going to a far country to receive for himself a kingdom, calls his ten servants, delivers them ten pounds, and bids them "Occupy till I come;" plainly, the word means "use"—here, perhaps, "use in trade."

Luke 19:13 "Occupy"

St. Peter, one memorable day, felt that the Master was taking quite too gloomy a view of the future and plainly told Him so. Jesus turned sharply and said unto Peter, "Get thee behind me, Satan: thou art an *offence* unto me: for thou *savourest* not the things that be of God, but those that be of men." (Matt. 16 : 23.) That rebuke certainly grows in meaning and pathos, when we realize that "offence" means "cause of stumbling," "temptation;" and that "savour" is a verb, almost peculiar to the Bible, which means nothing else than "think." (Compare Latimer's rendering of I Cor. 13 : 11, "When I was a child I *savoured* as a child.")

Matthew 16:23 "Offence" "Savourest"

Again, the word "comfort" has undergone a marked change. We use it as meaning "console;" but in earlier days it meant rather "strengthen," or "support." In the Authorized Version, for example, the chapter heading to I Kings 19 runs thus: "Elijah is *comforted* by an angel," in allusion to the "cake baken on the coales," and the "cruse of water." (This same passage, by the way, affords an illustration of the change above alluded to in the meaning of the word "meat;" for we are told that Elijah, when he had eaten this "cake," "arose, and went in the strength of that *meat* forty days and forty nights.") But there is a yet more striking case of the use of "comfort"—Wiclif's translation of Isaiah 41:7: "And he *coumfortide* hym with nailes, that it shulde not be moued," where our Authorized Version reads: "He *fastened* it with nails." How real a loss there is when we speak of the Holy Spirit as the "Comforter," and then, not unnaturally, grant to the word only its present-day signification, the "Consoler!" He is that indeed; but He is far more; He is the Strengthener and Supporter of men. Those who made the Authorized Version of our Bible knew this, and used a word which in their day expressed much more nearly the significance of the original Greek term than it does today.

"The Comforter"

But there is perhaps no passage in our Bible where the change in a word's meaning is more disastrously felt than in that phrase "take thought," which occurs so often in the "Sermon on the Mount." "Take no thought for your life, what ye shall eat, or what ye shall drink." "Which of you by taking thought can add one cubit unto his stature?" "Why take ye thought for raiment?" "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself." (Matt. 6:25, 27, 28, 34.) "I have heard of a political economist," wrote Bishop Lightfoot, in his volume "On a Fresh Revision of the English New Testament," "alleging this passage as an objection to the moral teaching of the 'Sermon on the Mount,' on the ground that it encouraged, nay commanded, a reckless neglect of the future. I have known of cases in which scrupulous consciences have been troubled by language seeming to condemn their most reasonable acts of care and forethought; and of others in which religious persons have been misled by this paramount authority (as it seemed to be) into a systematic improvidence. A knowledge of the Greek would have shown that it is not reasonable forethought but distress and anxiety about the future, which our Lord forbids." (American Reprint, p. 145.) Were our translators then guilty of a bad blunder? Before we adjudge them so, let us call witnesses from their own age, to demonstrate what meaning this word "thought" could then convey. Francis Bacon writes, in his "History of Henry VII:"

Matthew 6 "Take thought"

"Hawis, an alderman of London, was put in trouble (*i. e.*, in jail), and *dyed with thought*, and anguish, before his businesse came to an end." And Holinshed, the chronicler, tells us that "the Duke of Norfolke departed out of the realme . . . and at the laste came to Venice, where he *for thought and melancholy deceased*." The Authorized Version itself bears clear witness to this use of the word. For we read in I Samuel 9:5: "And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought (*i. e.*, grow anxious) for us."

But we have lingered too long over our illustrations of a self-evident truth: that words are living things, which grow and change with the generations. And this is only one side of the case we wish to state. For words not only change themselves, from age to age, but we men who use them use them differently in one and the same year of grace. Perhaps this is nowhere more, or more disastrously, so than in the more abstract vocabulary of theology. Take the word "church," for example.

"Church"

Said Dr. Hort, in opening a famous course of academic lectures: "The subject on which I propose to lecture this term is *The early conceptions and early history of the Christian Ecclesia*. The reason why I have chosen the term Ecclesia is simply to avoid ambiguity. The English term *church*, now the most familiar representative of *ecclesia* to most of us, carries with it associations derived from the institutions and doctrines of later times, and thus cannot at present without constant mental effort be made to convey the full and exact force which originally belonged to *ecclesia*. . . . It would of course have been possible to have recourse to a second English rendering 'congregation,' which has the advantage of suggesting some of those elements of meaning which are least forcibly suggested by the word 'church' according to our present use. . . . But 'congregation' has disturbing associations of its own which render it unsuitable for our special purpose. . . . 'Ecclesia' is the only perfectly colorless word within our reach, carrying us back to the beginnings of Christian history, and enabling us in some degree to get behind words and names to the simple facts which they originally denoted." ("The Christian Ecclesia," pp. 1–2.) One of the greatest of modern scholars thus felt that he and his pupils would not clearly understand one another—or the subject they were investigating,—if they did not abandon, at the outset, for their immediate purposes this familiar and revered word. Its original image and superscription had been so worn by much handling, that different men would decipher it differently.

A similar ambiguity, due partly to historical changes of meaning, partly to diversity of present usage, inheres in two words round which controversy has lately raged among us, "Catholic" and "Protestant."

"Catholic"

It is perhaps easy to defend the former term from its wide-spread popular misuse, as equivalent to Roman Catholic; though too few of us are on our guard, in ordinary conversation, against this spoiling of our Church of one of its chief treasures. It is not so easy to draw the line against the habit that is growingly prevalent, which claims and allows the word for rites and doctrines that can hardly trace their "title clear" to the Early Church, and tacitly denies the term to all else. Now the word Catholic meant (1) originally, *universal* or *general* as distinguished from local or particular; the customs, for example, everywhere observed would properly be called Catholic, as contrasted with those that were peculiar to this or that local congregation, or to this or that racial group of congregations. (2) Later, the word came to signify *orthodox*, by a very natural development; those doctrines were Catholic, in the sense of orthodox, which were generally (*i. e.*, universally) held. "*Quod semper, ubique, et ab omnibus*." (3) Later still, by yet another natural development, it was extended to include the idea of *historic continuity;* the Catholic Church being, in this sense, the Church which traced its history, its belief, its sacraments, and its ministry, unbrokenly back to the Apostles and their Lord.

"Protestant"

So too the word Protestant conveys different ideas to different minds today, and has been deeply scarred by its historic experiences. It was first used, as every one knows, of those particular German princes and free cities who made a declaration of dissent from the decision of the Diet of Spires (A. D. 1529), which reaffirmed the edict of the Diet of Worms against the Reformation. Then, promptly, it became a general designation of the adherents of the reformed doctrines and worship in Germany, and elsewhere on the Continent. This was the sense it bore in the earliest discoverable passages where it found lodgment in the English tongue. "The States Protestantes," wrote Thomas Cromwell, in a state paper of the year 1539, "have geven their petition more than 4 dayes passed, but as yet thEmperours Commissioners have geven no answer therto." But a half-century later the term had

gained another meaning for Englishmen. "In the seventeenth century," says the great Oxford Dictionary, "*Protestant* was generally accepted and used by members of the Established Church and *was even so applied to the exclusion of Presbyterians, Quakers, and Separitists,* as is still usual in Ireland, and is still or was lately in some districts of England." (The italics are ours.) In this sense, the word "was primarily opposed to 'papist';" and, secondarily, to "puritan." A few quotations may give point to this statement. Lord Bacon wrote, in 1592: "A third kind of gospellers called Brownists (they were the original 'Independents' or 'Congregationalists,' and the first English 'Dissenters' or 'Schismatics') . . . affirm that the protestantical church of England is not gathered in the name of Christ, but of Antichrist."

And the word is used freely and significantly in the "Eikon Basilike" (published in the year 1649), which many, and with considerable reason, suppose to have been written, as it purports to be, by the "Martyr King," Charles I., during the last anxious years of his reign. We cannot refrain from giving several rather lengthy passages, so clearly do they show both the meaning of the word, and its usualness, in the vocabulary of the day. The first passage is from Section 7: "*Upon the Queenes departure, and absence out of* England." "Although I have much cause to be troubled at My Wifes departure from Me, and out of My Dominions; yet not Her absence, so much, as the scandall of that necessity, which drives her away, doth afflict Me. That She should be compelled by My owne Subjects, and those pretending to be Protestants, to withdraw for Her safety: This being the first example of any Protestant Subjects, that have taken up Arms against their King, a Protestant. . . . I fear such motions (so little to the adorning of the Protestant profession) may occasion a farther alienation of mind, and divorce of affections in Her, from that Religion, which is the only thing wherein we differ." (P. 43.) Again: "I thank God, I have had more triall of his grace, as to the constancy of My Religion in the Protestant profession of the Church of *England*, both abroad, and at home, than ever they (*i. e.*, his opponents) are like to have." (P. 133.) Yet again: "It was, indeed, a foule and indelible shame, for such as would be counted Protestants, to enforce Me, a declared Protestant, their Lord and King, to a necessary use of Papists, or any other, who did but their duty to help Me to defend My self. . . I am sorry the Papists should have a greater sense of their Allegiance, than many Protestant Professours; who seem to have learned and to practice the worst Principles of the worst Papists." (P. 135) And finally, in the section addressed "*To the Prince of* Wales:" "The scandall of the late Troubles, which some may object, and urge to You against the Protestant Religion established in *England*, is easily answered to them, or Your owne thoughts in this, That scarce any one who hath been a Beginner, or an active Prosecutor of this late Warre against the Church, the Lawes, and Me, either was, or is a true Lover, Embracer, or Practiser of the Protestant Religion, established in *England:* which neither gives such rules, nor ever before set such examples." And the King, or whoever wrote so skilfully in his name, goes on to plead with the Prince not to let these things swerve his loyalty to the true religion,—"the Protestant Religion, established in *England.*" (P. 258. The quotations are from Edward Almack's edition, published in "The King's Classics," 1904.)

It is a long road, certainly, from this use of the word to that which is current today; when "Protestant" is used almost exclusively by and for those bodies of Christians who, to put the matter most charitably and cautiously, neither have nor claim Catholicity, in the third of the senses alluded to above—namely, unbroken historic continuity with the Church of Apostolic times; and who perhaps rather grudgingly grant to those of us who want it the right to describe our position as inherently and historically Protestant too.

"Define Your Terms"

We have written these paragraphs without the slightest intention of expressing any judgment upon, or indeed of reopening, the well-worn controversy as to the name of the Church. Our purpose is both humbler and more ambitious. In almost every phase of religious discussion, mere words are a prolific source of misunderstanding, breeders of controversy. "The Church," "religion," "regeneration," "inspiration," "miracle," "real presence," "authority," "priest," "sacerdotal," "sacrament," "sacrifice," "the grace of orders;" these are only a few of the terms which we glibly use; and which, we commonly imagine, others use with the same meaning as do we. And it is not so. In many a discussion we could avoid much harmful excitement, and avert much unchristian division, by the simple expedient of defining our terms; of making sure first of all that both parties meant the same thing when they uttered the same word—or, if they did not, what was their meaning. For "they've a temper," these words, "some of them;" and if we play fast and loose with them, or handle them with aught but the most tender

care, they will have us in their power before we know it, and will exact to the full their "pound of flesh."

"But 'glory' doesn't mean 'a nice knock-down argument'," Alice objected.

"When *I* use a word," Humpty Dumpty said in rather a scornful tone, "it means just what I choose it to mean—neither more nor less."

Well so it may—to Humpty Dumpty. But the point is, can Alice avoid misunderstanding him?

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The Table of Lessons for Holy Days

We publish this month a Table of Alternative Proper Lessons for Holy Days. This completes the task we set ourselves of placing before the Diocese, in convenient form, all the Proper Lessons that are authorized for use. In publishing this last table we have ventured to correct what we cannot but think must be a typographical error in the table of 1913. As published that table gives the second lesson for the evening of St. Stephen's Day as, "Acts 7, v. 59 and 8, v. 9." Anyone who will examine the passages will be convinced that such a lesson is impossible. The last two verses of the seventh chapter of the Acts narrate the last words and death of the Martyr. The first eight verses of the next chapter describe his burial, and the lamentation of the Church over him, and the scattering of the Christians of Jerusalem because of the relentless persecution carried on by Saul, which, in the Providence of God, resulted in the conversion of Samaria through the labors of St. Philip, and end with the words, "And there was great joy in that city." This is a most appropriate ending of a lesson for the day sacred to the memory of the First Martyr, and illustrating the truth of the old saying, "The blood of the martyrs is the seed-bed of the Church." But if, as the published table directs, all these eight verses be omitted, and we skip to the ninth verse, we shall read immediately after the description of the death of St. Stephen, the words, "But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria," etc., and continue for thirty-two verses more. Of course, this is incredible, and the Joint Commission must have intended that the lesson should be from the fifty-ninth verse of the seventh chapter *to* the ninth verse of the eighth chapter. We commend this matter to the attention of the Joint Commission, and also to those preparing calendars and lectionaries for next year.

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Important!

We call special attention to the most important and disquieting facts in regard to the receipts of the Board of Missions up to March 1st. On page 20, we print a summary of the report made to the Board by its Treasurer, Mr. George Gordon King, which will show the national situation; and on the same page we print an analysis of the facts for our own Diocese. We commend both to the careful study of interested churchmen.

MR. GEORGE ESHERICK

The rector and vestry of St. Mary's Church, Hamilton Village, deeply sensible of the great loss which the parish has sustained in the death of Mr. George Esherick, has directed the following minute to be prepared, spread upon the record of its proceedings, and communicated to his family:

Mr. George Esherick was confirmed in St. Mary's parish, June 21, 1874, and so had been a communicant for almost forty years, during which time his association with the life of St. Mary's has been exceptionally close, his usefulness constant and efficient, and his loyalty unswerving. He was elected a member of the vestry in 1902. From 1905 to 1908 he served as accounting warden. During a large part of his service as vestryman, he was a member of the Committee on Property, and in that capacity his loving care of the material fabric of the church building and his generous, though often secret, contributions of money, time and personal effort were very real expressions of his devotion to Christ and the Church. His regular and faithful attendance upon the services of the church and upon the meetings of the vestry and the parish marked his high sense of the duty of a loyal churchman.

With affectionate memories of his association with us, and earnest sympathy with his family in their sorrow, we declare our faith in the resurrection of the dead, and pray that we with him and "with all those who are departed in the true faith of God's Holy Name may have our perfect consummation and bliss, both in body and soul," in His "eternal and everlasting glory."

GEO. LYNDE RICHARDSON,
CHARLES H. YARNALL,
Committee.

In the March number of "The Spirit of Missions" Archdeacon Stuck calls attention to the critical conditions existing among the natives on the Yukon River. The intrusion of vicious white men in the native villages where they resort for drunkenness and debauchery is slowly but surely destroying the native population. Our medical missionary at Fort Yukon has made a gallant stand against these evils and has incurred the enmity of the liquor interests, which are trying to have him removed. Although Dr. Burke's furlough was due last winter he chose to stay at his post and keep up his fight for decency and order. In this he has been ably seconded by his wife and by the government school teacher, Miss Hannah Breede, who has given him most loyal support and has not shrunk from her share of the dislike and unpopularity which has been a consequence of the stand they have taken for the right.

DIOCESAN MEMORIES

By John Andrews Harris.

Diocesan Missions

The Diocesan Convention which met on May 26 and 27, 1812, was composed of fourteen clergymen (including the Bishop) and nineteen laymen: a small band, but full of hope for the growth of the Church, as the following extract from the Minutes will show:

"The following letter, with a copy of the address and Constitution, was received from the board of trustees of 'The Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania.' . . .

"To the Convention of the Protestant Episcopal Church in Pennsylvania:—Respected Sirs:—Pursuant to a resolution of the Board of Trustees of the Society of the Protestant Episcopal Church, instituted for the advancement of Christianity in Pennsylvania, I am required to lay before your respectable body a copy of the Constitution of the Society for your sanction and approbation. Agreeably to which resolution, I now transmit a copy of the Constitution, and with the highest regards am, respected Sirs, your obedient servant.

"(Signed) C. N. Bancker,
Recording Secretary.

"The letter and the Constitution having been read, on motion, it was unanimously resolved: That this Convention have received with much pleasure information of the establishment of the Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania; that they give their unqualified approbation to so laudable an institution; and promise to co-operate with them in promoting their pious and benevolent designs."

There had previously been collected for expenditure for the support of missionaries the munificent sum of $270. This sum was for the Convention to spend. Upon the formation of the Advancement Society, the Convention "resigned their right to the said sum and requested that it might be paid to the treasurer of the newly appointed Advancement Society, for the use of said Society."

Such was the modest beginning of organized missionary work in the diocese in 1812.

One thing should be distinctly understood and remembered. This society, as above stated, by its own desire and action, had become a constituent element of the diocese, acting under the Convention and recognizing the authority of the Convention. It not only provided for the support of its missionaries, but also appointed them. By its own action it had ceased to be what is popularly known as a "voluntary" society,—in the sense of doing just what it pleased without any accountability to a higher authority.

As time went on, the receipt of various bequests and other gifts enlarged its powers of usefulness.

During this episcopate of Bishop Onderdonk a season of party spirit developed itself, and one result was the formation of a second society, under the name of "The Diocesan Missionary Society," and which was formed apart from the control of the Diocesan Convention, separately appointing and maintaining its own missionaries on party lines. The results of such partisanship were not conducive to the welfare and growth of the Church, as will be seen from action taken by the Convention of 1858. A committee had been appointed in 1856 to consider the subject, and in 1858 reported as follows:

"The terms of the resolution under which the committee were originally appointed by the Convention of 1856, made it their duty in conference with the Bishop 'to ascertain what measures can be taken which shall be both feasible and expedient for the more vigorous and united prosecution of the work of missions in this diocese.' . . . Your committee, therefore, have had before them but one principle of action, 'the desirableness of union and co-operation in the work of diocesan missions;' and but one object; to report a plan in accordance with such a principle. To this one object the committee have given that prayerful and deliberate consideration which its importance demands, and beg leave, therefore, in accordance with their instructions, to report the following outlines of a plan:

"*Resolved*, That the missionary work in the diocese shall be confided to one body, either a board or a society, of which the Bishop shall be the head, and in which every parish, disposed to engage in missionary work, may be represented.

"*Resolved*, That a committee of fifteen be appointed, with authority to confer with the existing missionary organizations of this diocese, and mature for the action of the Convention, at its next annual meeting, the details of a missionary body, constituted according to the foregoing resolution."

With a few verbal changes, this report and appended resolutions were adopted, the committee of fifteen appointed, and the Bishop was added as chairman of the committee.

In 1859, when the subject came before the Convention, the following was the result:

"*Resolved*, That the missionary work of this diocese be confided to a Board of Missions, to consist of twelve clergymen and twelve laymen, of which the Bishop, and, in his absence, the Assistant Bishop (if there be one) shall be, *ex officio*, the head.

"*Resolved*, That the Missionary Board be appointed by the Standing Committee, with the concurrence of the Bishop, or, in his absence, of the Assistant Bishop, one-third of their number to serve for one year, one-third for two years, and one-third for three years: and, annually after the expiration of the first year, one-third of the number shall be appointed as aforesaid.

"*Resolved*, That the appointment of the first Board be made as soon as the two existing missionary societies shall signify, in writing, to the acting Bishop, and to the Standing Committee, their willingness to withdraw entirely from the missionary work.

"*Resolved*, That the said Board be authorized to make their own by-laws, subject to the approval of the Bishop and Standing Committee, to elect such officers as they shall deem necessary, and that they be required to report annually their proceedings to the Convention."

The conditions stated in the third of the above resolutions having been met, the Standing Committee, with the concurrence of the Bishop, appointed the Board. It held its first meeting on June 30, 1859, but owing to so many of its members being absent from the city during the summer months, it adjourned to meet again on September 5th.

One of its most important actions at the beginning of its existence was to assume the payment of the salaries of the missionaries of both the Advancement Society and the Diocesan Missionary Association from the termination of their relations to those societies until action should be taken in each individual

case. A different course would have done injustice to the missionaries.

The change in the missionary work above sketched did not prevent either of the two societies from contributing to the work as either saw fit. It simply put the *direction* of the work into the hands of the diocese itself.

This method of conducting the missionary work of the diocese continued without interruption until 1884.

At the Convention of that year, the Rev. S. D. McConnell offered the following:

"*Resolved*, That a committee be appointed, consisting of six clergymen and six laymen, who, together with the Bishop, will consider and report to the next Convention what changes, if any, are desirable in the missionary organizations, to increase the efficiency of the Church's work in the diocese." The motion was carried and the committee appointed.

In 1885 it made a full report which, on motion of the chairman, was referred to the Committee on Canons, which committee reported favorably, and the Convention adopted it; then changing the form of diocesan missionary work to what is now known as "The Convocational System;" a system which has been productive of a vast increase of interest and efficiency in diocesan missionary work.

With this paper end "Diocesan Memories," as we are living in modern times.

THE PENNSYLVANIA LIQUOR LAW

By a Member of the Bar

It is now twenty-seven years since the passage of what has always been called the "Brooks High License Law," from the fact that the license fees provided for by that law were higher than those called for by any existing liquor law. The purpose of the law was to reduce the number of saloons and to improve the character of those licensed to conduct them, and to reduce some of the evils of the traffic by making more stringent the prohibition against selling to minors and to inebriates. The object in requiring high license fees was not to secure more revenue for the State but to reduce the number of persons seeking licenses, a fact which should be borne in mind when it is claimed that the State has long been in partnership with the liquor trade. It has been estimated by competent authorities that all that the State has received from license fees is hardly six per cent of what the State has had to pay out on account of crime, dependency and poverty caused by alcohol.

To a very large extent the law fulfilled the hopes of its advocates and greatly reduced the number of saloons, especially in the cities, and improved their character, so that Pennsylvanians have long been accustomed to believing that they had the best liquor law in the country. Under some older laws, in a few localities no saloons at all are permitted to be licensed, and in a few instances the people vote on the question every few years; but with these comparatively insignificant exceptions the Brooks law applied to the whole State. It seems clear that the framers of that law took it for granted that one or more licenses to sell liquor would be granted in every community, or wherever there was a hotel, the task of the judges being merely to decide how many saloons should be licensed and who were fit persons to have licenses, and to take away licenses from those who violated the law. In all these matters the judges were instructed to use their "discretion," that is, to grant, refuse or revoke licenses *as they thought best.* As an assistance to the judges in arriving at decisions, and in order to get the applications for licenses properly before the court, the law provided that the man desiring a license must each year present a petition, signed by at least twelve qualified electors of the neighborhood, stating that the license was needed, and that the applicant was a proper person to have it. Then, in order to give an opportunity for those who believed that the license was not necessary, or the man not fit, it was provided that such persons could make out, sign and file with the court a remonstrance against the granting of the license, giving their reasons, which they would be expected to prove when the case was heard by the court.

So long as the law was used only as it was intended to be used, it worked admirably. But now that wholly different conditions have arisen, and attempts are constantly being made to make the law serve a purpose it was never intended to serve, it is working very badly indeed, and not only proving very unsatisfactory to a very large portion of the population, but seriously diminishing the respect in which the judges should be held. As may be seen from the above description, the Brooks law provided means by which to ascertain the sentiment of a community in which a license was to be granted in regard to the desirability of granting a license to that particular place or man, but it did *not* provide any way of getting before the court the sentiment of the community upon the whole question of saloons or no saloons, and that is its most glaring defect today. For in the last ten years or more all over the State, and in some places more than in others, there has grown up a feeling that we could get along much better without any liquor selling whatever. Those who hold this view have no particular fault to find with any particular man applying for a license, and take no particular satisfaction in seeing some licenses refused while others are granted in the same locality, but they are anxious to see *all* licenses refused in the particular town or county, as the case may be. But when such persons attempt to persuade the court to take this view they are met with obstacles at every step, all growing out of the fact that conditions have changed but the law has not. The first attempt to show the courts that some town or county could get along better without any saloons was made by getting signatures to a general remonstrance, that is, a paper remonstrating against the granting of any licenses. But in almost every case the judges refused to allow such a paper to be presented to them, declaring that the law made no provision for it. Now some judges will admit the general remonstrance as evidence in each case; but no one can tell beforehand what a judge will do, and often a great deal of work is done to no purpose. One judge in granting all the licenses one year said that he did so because the petitioners outnumbered the remonstrants. Taking their cue from that declaration, the temperance people redoubled their efforts the next year and got twice as many to sign remonstrances as those who signed for the liquor sellers. The judge granted all the licenses, as before, but said nothing! Many judges have repeatedly declared that in the matter of granting licenses they had no right to regard the opinion or desire of even a large majority of the voters, and one judge recently, in granting a large number of licenses in the face of very largely-signed remonstrances, stated that he

believed that he was digging his own political grave, but that the law gave him no other course. Another judge has still more recently declared that although the law says that he must regard the "number and character of the signers" on both sides, that does not mean *moral* character, but the capacity and opportunity of the signers to form opinions entitled to weight! According to that view one signature on one side may outweigh a hundred on the other, so that those endeavoring to get signatures are hopelessly at sea as to what influence the signatures will have. Some other judges have taken the ground that when a sufficiently large number of the people of a county have shown that they do not believe saloons to be necessary, they will consider it as proof that each and every saloon is unnecessary, and have accordingly refused all licenses, and have done it for several years.

Thus we have about as many different interpretations of the law as we have judges in the State, and inasmuch as the law leaves all these matters to the discretion of the judges, and no appeal can be taken to a higher court where the matter is in the discretion of the judge, no relief from this chaotic condition is possible. We are rapidly coming to the point where the question whether a county has saloons or not will depend upon the character or temperament of the judge of the county. And that means that, unless the law is changed, when men become candidates for judgships they will have to declare beforehand how they will interpret the liquor law, which would be deplorable; and the question voted upon when the election takes place will be not so much who is to be judge, as it will be whether there are to be licenses granted or not, which is and ought to be an entirely separate question. Whatever the decision of a judge in these matters, his motives are certain to be impugned, and thus it has come about that, as a very competent authority has recently declared, the Brooks law has become a curse to the bench and is rapidly undermining the esteem in which the people should hold their courts.

And even if the weight which the judges would attach to remonstrances could be known beforehand, the remonstrance, as a means of ascertaining the sentiment of most communities for or against liquor would still be a farce and an outrage. In most communities the number of persons who would gladly vote against liquor, if they could do so secretly, is very much greater than that of those who will sign a remonstrance, and for very natural reasons. It is well known that many liquor men post in their saloons the names of those who sign remonstrances, and that they and their friends make every possible reprisal. The trade of the hotels is of importance to the butcher, grocer and furniture dealer, and the members of the families of the liquor men are desirable as clients and patients. The proprietors are frequently bank directors, and this prevents other directors from signing against them, as it does also all who know that they may some time want to borrow from the banks. I have known a clerk in a bank who signed a remonstrance to be saved from dismissal on that ground only by the determined stand of the president of the bank. A minister was notified by an important contributor to his salary that if he signed his salary would be reduced. A workman who had signed came back soon afterwards and requested that his name be taken off, as his superintendent had told him he would discharge him if he did not take it off. Many employees whose foremen were known to favor the saloons refused to sign, feeling that promotion would be less likely to come to them if they did. It is evident in some cases that liquor dealers make deals with foremen and superintendents to influence the men under them. Nor are these all the disadvantages under which those who endeavor to get signatures to remonstrances work. Although the liquor men have nearly a whole year in which to get signatures to their petitions the remonstrance bearers have less than three weeks for their work. The cost of getting the remonstrances printed is very large, and must be met by voluntary subscriptions, and the work of taking them around is onerous and never thoroughly done in places of any size. In one town recently each signer had to sign twelve different places, and forty remonstrance bearers had to make twelve affidavits each that they had seen the persons sign, the legal fee for which, at twenty-five cents an affidavit, was $120! And all this expense and work must be met and done by persons who have no possible personal benefit to gain even if they are successful. If the question were a thing to be voted upon, like all other questions, the ballots would be printed and voting places provided by the authorities and the only expense that either side would have to bear would be for literature, advertisements and meetings. As a means for regulating the liquor traffic, where the majority want to have the traffic at all, the Brooks law works fairly well, but as a means for ascertaining and making effective the will of the majority that does not want saloons, the law is a cumbersome, expensive and heart-breaking farce, exhausting the patience of the people and destroying the reputation of the courts. In no other respect are the people of towns, cities and counties so absolutely subject to the peculiar mental kinks or, conceivably, to the corrupt motives of one or two men; and in no other matter is a majority of the voters of a community, no matter how large, compelled to do without what it desires to have or compelled to tolerate what it does not want. That the majority should be allowed to rule in this as in all other matters, and that the majority should be ascertained by a secret ballot on the subject, as on all other questions, do not seem to be propositions upon which there is any room for debate. Had it been realized when the Brooks law was passed that there might be communities which would prefer to do without saloons, doubtless some provision would have been made for such communities getting what they wanted, and now that such rights are being demanded all over the State, to deny them would be to deny the right of self-government in a vital matter. Only three states, of which unfortunately Pennsylvania is the most important, yet deny that right to the communities within them, and there are not wanting signs that Pennsylvania will soon join the states that provide for some form of local option on the liquor question.

Since the above was written the writer has had another illustration of what can happen under the present law. An application was being heard for a saloon in the country, within a short distance of an iron foundry employing sixty men. One of the officers of the company owning the foundry testified that a saloon so near would seriously affect the efficiency of the men and very probably result in accidents. The judge interrupted the witness to say that he was well aware of that, but that under the law in Pennsylvania it

made no difference what was the result of the traffic in liquor in any particular place, and that if there was in any place a *legitimate demand* for drink, that is, a demand on the part of adults who were not of known intemperate habits, the law required that licenses should be granted to fit persons to supply that demand. Under such an interpretation of the law, which is doubtless historically correct, it is hopeless and useless to oppose the granting of any licenses except where the applicant is unfit, or it is believed there are already enough saloons to take care of the demand; and if one per cent or less of the inhabitants of any community make a "legitimate" demand for opportunity to buy drink, the remaining ninety-nine per cent must submit to all the damage the traffic may cause. It is about time that the demand of the people to be permitted to govern themselves be considered by the Legislature as legitimate as the demand of a minority to the right to buy drink.

F. C. H.

THE CHURCH PERIODICAL CLUB

Looking Backward and Looking Forward

The March Number of The Church News had hardly been received before telephone calls and letters came in response to the appeal for books made by the Church Periodical Club. Many were offered that were not even asked for, and many that were—but not all; so there is still an opportunity to supply these. Two persons practically sent a small library apiece. One added, "Will you kindly let me know whether you could use more?" To others it was a matter of gratitude that they knew where to place a volume which had helped them or had been connected with a loved one now at rest. Persons accepted the appeal as a call to them individually, so much so that in one case where a certain book could not be supplied another was offered of similar purport, showing that the donor felt an obligation to do what was possible. Of course, there are numbers of applicants still waiting, as the letters referred to in that appeal were only typical and could be duplicated by the score. The diocesan correspondent will be glad to have more offers. All religious books will be useful.

Oh! those overladen book-shelves in the East, in Philadelphia, in the reader's home, and those empty ones in the missionary's home! Why not a little more of the spirit of the early Christians with their goods and possessions where they "parted them to all men, as every man had need."

"In Memoriam"

After twenty-two years of devoted service, on January 31, 1914, Mrs. Josiah Lewis Chapin, executive secretary of the Church Periodical Club, entered into rest. Although ill for some time, she had sent to her every day the mail relating to the work. Up to a few hours before her death, when she could no longer read herself, she had it read to her. The names of few if any women were so well and lovingly known to the clergy as hers. Her quick sympathy and prompt, generous aid are worthy of imitation. It is largely due to her self-sacrificing efforts that the scope of the Church Periodical Club is so comprehensive.

The formal announcement received in Philadelphia contained these words: "Mrs. Chapin has given unsparingly of time, strength, and means to this work. May the example of her life inspire us to fresh effort." Let the words be added here which have poured in from all over the country, "May she rest in peace."

CONCERNING THE UNITED OFFERING

Mrs. George C. Thomas, who has been the diocesan treasurer of the United Offering since its institution in this diocese in 1889, resigned to the Bishop in December, after the complete returns of the 1913 offering.

At the same time the assistant treasurer, Miss Satterfield, who has acted with Mrs. Thomas since 1907, resigned.

The Bishop has appointed as Mrs. Thomas' successor, Mrs. Ralph H. North, of 7301 Boyer Street, Mount Airy, Philadelphia.

Mrs. North accepted the office late in January, Mrs. Thomas and her assistant continuing in charge to that date.

The United Offering is now entirely in Mrs. North's hands, and she may be addressed accordingly.

During the twenty-four years of the United Offering in this diocese the sum contributed by Pennsylvania and presented at the eight Triennials amounted to $174,938.99.

GIRLS' FRIENDLY SOCIETY

The Quiet Day for Associates of the Girls' Friendly Society, conducted by the Rev. E. H. Schlueter, vicar of St. Luke's Chapel, New York, was well attended despite a stormy day. The meditations given were very beautiful and helpful. The conductor based his remarks on St. John 21, verses 2 to 19, showing that the aim and end of the endeavors of a follower of Christ should be to lead a holy life. Holiness was explained as union with God.

The Neighborhood Conference for the Germantown and Chestnut Hill district was held at Calvary Church, Germantown, Monday, February 23d. Although the evening was exceedingly stormy, 99 members were able to get to the meeting. A George Washington Supper was served, the usual reports made by the different branches, and a talk on Christian service, by Mrs. Loman, was greatly appreciated.

The Spring Council Meeting for the diocese will be held in the parish house of the Church of the Holy Trinity, on Wednesday, April 22d, at 3 P. M. In the evening, at 7.30 o'clock, there will be a conference of associates, when reports from all the districts will be given.

The annual service for all the branches in the diocese will be held in the Church of the Holy Trinity, on Thursday, April 30th, at 7.45 P. M. The Rev. Llewellyn N. Caley will preach the sermon. The usual supper for members will be served in the parish house, and the Lenten work of the branches for missionary boxes will be on exhibition.

CONFERENCE ON PRAYER-BOOK REVISION

The Topic Committee of the Clerical Brotherhood have in contemplation the holding of a Conference on the subject of "Some Desirable Changes in the Prayer-book."

This Conference will be held the end of April and in connection with a regular meeting of the Brotherhood. It will be under the leadership of an accepted authority in Liturgics.

Clergymen or laymen having any changes to suggest are requested to send the same in writing to the chairman of the Topic Committee, the Rev. Charles A. Ricksecker, on or before April 15th, as this will facilitate the work of the leader of the Conference.

CHURCH MUSIC DEPARTMENT

S. WESLEY SEARS, Editor

On Wednesday evening, March 11th, the American Guild of Organists gave their Twenty-ninth Public Service in St. James's Church, Twenty-second and Walnut Streets. This service, one of the best ever given by the Guild, was superbly rendered by a choir of thirty-six solo voices from various city choirs, under the direction of Mr. Uselma C. Smith, ably supported by Mr. Rollo F. Maitland at the organ.

Inspiring and even thrilling as was the music from this body of singers, the chief interest of the occasion was in the compositions themselves, a great Magnificat in C, "There Shall be no Night There," and "The Evening Shadows Fall," all from the pen of the late Dr. David D. Wood, for forty-six years organist and choirmaster of St. Stephen's Church, Philadelphia. It would not be too much to say that during these years Dr. Wood exerted a greater influence over church music than any other musician in Philadelphia, greater perhaps than any other in the United States. For that reason then, it may not be out of place in these columns to say a little about the life and work of the man "who, being dead, yet speaketh" through the music he has left behind him, and through the memories and influence of his beautiful character.

David Duffield Wood was born near Pittsburgh, March 2, 1838. Being rendered sightless through an accident in very early life, he was at the age of five years sent to the Institution for the Instruction of the Blind, at Philadelphia, where he soon distinguished himself in music, and mathematics as well. Strangely enough, mathematics and music seem to be twin gifts of the Almighty. It has been said that if Mozart had not been so supremely endowed as a musician he would have been the greatest mathematician that ever lived. And a no less person than James G. Blaine, one of Dr. Wood's early teachers, said that when David Wood gave himself to music the world lost a great mathematician. That Mozart and Dr. Wood should be mentioned side by side will not seem at all strange to those who knew the latter man, for David Wood's gift of melody and purity of style could not be compared to any modern musician, and are more akin to those of Mozart than to Bach whom he loved and revered.

In 1853 he became assistant teacher of music at the Institute for the Instruction of the Blind, and in 1887 was appointed Director of Music. During his incumbency he brought the chorus of the pupils to a high degree of efficiency in the public performances of some of the greater works of Bach, Handel, Haydn and Mendelssohn. The Scriptural saying that "If the blind lead the blind both shall fall into the ditch" does not seem to apply musically to the singing of this chorus under his direction. Dr. Burritt, Principal of the Institute for the Blind says, "I have never heard pupils sing as Dr. Wood's pupils sing for him," and all who have been sufficiently fortunate to hear the concerts given by his choir of blind children in Musical Fund Hall have been unamimous in saying that the singing would invite favorable comparison with choruses composed, not of sightless young people, but of professional singers with good eyes.

But we are digressing. Dr. Wood's nature was so many sided and so full of interest that we can only speak briefly of him as a Church musician of three-fold character—organist, choirmaster and composer.

Of his playing, Mr. Philip H. Goepp, an eminent musical author, writes: "It is not too much to say that he was in his day greatest among organ players. By common agreement the quality of an organist is measured mainly by his interpretation of the works of Sebastian Bach. Here David Wood made a contribution to musical experience which is of primal value. In purity, in interest, in the quality of contrast and balance—in fine, of convincing loyalty to the hidden intent of the composer, it seems right to say that his readings had no equal in the whole musical world. Without training in Europe, he was a leader in the exploration of Bach's masterpieces for the organ—one of the most difficult lines of the interpreting musician. Indeed it is only in recent years that the works of Bach, as a whole, have been brought out with an insight into their poetic content. Yet for many years David Wood had been interpreting the organ compositions of the old masters with a sure sense and touch. Playing by memory he mastered the music with a spiritual as well as a tonal completeness that is among the highest achievements of the musician."

Dr. Wood was devoted to Bach throughout his entire life, and it is most interesting to read what Mrs. Anna Bunting, a friend and pupil, writes of him; "The first appearance of Dr. Wood in public was at the formal opening of a new organ where, as a lad of only sixteen years, he played with several of the older organists of the city. His own selection was one of the figured chorales of Sebastian Bach, 'Now Thank We All Our God.' It seems almost significant that at this recital, the beginning of his life, his musical thoughts should find expression in this theme of thankfulness and joy, while at his last recital, with his life's work nearly completed, his selection should have been the two most exquisitely beautiful chorales, 'Adorn Thyself, Dear Soul,' and 'O World, I e'en must leave Thee.' "

Of his work at St. Stephen's, the Rev. Dr. McConnell says, "It has been the fortune of few men to give pleasure, and pleasure of so exalted and pure an order, to as many persons as Dr. Wood has done. His work has never been of that professional kind which can be bargained and paid for. He has expressed in terms of music the pure and high thought and devotion which only 'he that hath ears to hear can hear.' Genius has been defined as the capacity to take infinite pains. The definition is not adequate. It is true that genius cannot manifest itself without the infinite labor; but many an one expends the pains and falls short

of the genius. Many among us think that this sweet soul and vigorous mind combines both requirements of the definition. For us there is no other organist. His touch has a sympathy and a pathos all its own. It has been purchased at a great price. God and himself alone know the cost. It would seem that no lower price would serve. God does not act blindly even when he imposes blindness. He secures his ends by the most direct means. The love and admiration which we give to our dear friend and master, Dr. Wood, could probably have been won for him at no less a cost."

And it is only a few short weeks since the Rev. Ellwood Worcester, formerly Rector of St. Stephen's, now of Emmanual Church, Boston, wrote to a friend, saying, "I have always regarded Dr. Wood as one of the real inspirations of my life and ministry. His music to me was different from that of any other organist. There was a quality in everything Mr. Wood played which makes other organ playing seem almost rough, an element of thought, depth, intellectuality and purity which very few organists I imagine have ever attained. The Communion Service in my mind is always associated with Dr. Wood and his wonderful improvisations, which were so unobtrusive and haunting that one can never forget them. His character was as great as his mind and his art."

As a choirmaster he was unique in his power of ruling by love and in his ability to blend many voices into a rich and harmonious whole. The simplest music became beautiful after he had trained his choir to render it in accordance with his ideas; and the most intricate anthems seemed to lose their complexity and to be straightforward musical expressions after passing through his wonderful mind. Many who read this will recall the exquisite way in which the "De Profundis" used to be sung at St. Stephen's; a tiny Anglican chant so superbly given as to leave the deepest impress upon the hearers. And all music sung whilst he was at St. Stephen's carried a real spiritual message to the congregation.

As a composer little was known of him during his lifetime, none of his representative works being then published. The choir of St. Stephen's sang the anthems from the vocal parts, Dr. Wood playing the accompaniments from memory. Again we must quote Mr. Goepp: "One might well think that his blindness bore here the heaviest and the cruelest in adding to the difficulties of a notation that is at best cumbrous, or that the self-expression in newly-invented beauty had to be sacrificed to the interpretation of old masterpieces. The extreme modesty of Dr. Wood seemed almost aimed at a suppression of his own creations. It is with a mingled sadness and delight, with a sense almost of reproach to the composer that the author of this paper has suddenly and recently come upon the discovery of the greatness of Wood's compositions. It seems well-nigh incredible that their true magnitude could so have escaped us in a long association. It might, indeed, have been supposed that a master in the interpretation of the greatest church music, a mind of such unusual discipline would produce original music of profound design. And so the truth proves to be in these wonderful pieces of church music. The sincerity of the man is stamped in the freshness of theme, fortified and beautified by a sterling strength of subtle architecture. Flashes of inspiration they are, not of mere melody, but of that highest reach of the composer, of complex counterpoint. Withal is a vigor of rhythm, a splendor of contrast and a spontaneous flow, an organic continuity that mark them as examples of the noblest church music we have."

As to the greatness of his compositions all who heard the service on March 11th will agree. That they were kept from the public for so many years is a great pity and that they are given to the world at all is due entirely to the loyalty and devotion of his widow, who counts nothing too much trouble, no sacrifice too great to make for the perpetuation of the name of David D. Wood, through arranging his compositions for publication. What a task this is may be imagined when one considers that only the vocal parts are in manuscript, and all of the difficult accompaniments must be written from her memory.

We wish there were time to speak of Dr. Wood at length as a man, but there is not. Like all men of real musical genius he was many sided, else he could not have been the great interpreter he was. In closing we cannot do better than to quote Dr. Carl E. Grammer who knew him intimately for many years, and who gives a fine estimate of him in the short paragraph following: "His learning and love of art, moreover, were not restricted to one department. The Sunday before he died he was enjoying the immortal 'Phaedo' of Plato. On the table by his chair lay, on those last sad days, a Variorum edition of 'Othello' that he was reading. In all departments he loved the great masters. In poetry his favorite was Milton, 'like a seraph strong'; and in music, Beethoven, Bach, Handel and Mendelssohn had the first place in his affections, though he loved also the cheerful strains of Father Haydn. Strong man that he was, beauty of form meant more to him than mere richness of tone color. It is to that inward strength back of all his gentleness that I ascribe his great power of holding his friends. By it he was able to rule gently his choir; and through it he drew to him the gifted woman who cheered and blessed his closing years and found in him a true protector wearing the double crown of strength and gentleness.

'His life was gentle, and the elements so
mixed in him,
That nature might stand up and say to
all the world,
He was a man.' "

More than a year ago a movement was begun to erect a suitable memorial to Dr. Wood. The committee having the matter in charge announce that the tablet is now completed and will be unveiled in St. Stephen's Church on Wednesday evening, April 29th, at eight o'clock. The memorial, which is in marble, was designed and executed by Charles Grafly, the well-known sculptor; it is a tablet portrait in high relief and is a striking likeness of the distinguished musician.

Inasmuch as Dr. Wood was one of the most eminent figures and factors in American music during the last half century, it was urged that the monument should have a place in the Academy of Music among other distinguished musicians, yet, as the greater part of his life and work was devoted to the music of the Church, it has been thought most fitting that his memorial should be placed in historic St. Stephen's, doubly famous for its memorials and as the special field of his activity.

The speakers for the occasion will be Edward E. Allen, principal of the Perkins Institute for the Blind, Boston, who was associated with him for so many years at the Overbrook School, Philadelphia, and Dr. J. Frederick Wolle, the great exponent of Bach and a pupil of Wood. The Rev. Carl E. Grammer, rector of St. Stephen's

will speak on "David Wood in his relation to St. Stephen's Church". The Rev. S. D. McConnell will also make an address.

The music will be under the direction of Henry Gordon Thunder, organist of St. Stephen's, and will consist entirely of Dr. Wood's own compositions, with the following well-known organists, his pupils, at the organ: Dr. Irvin J. Morgan, Frederick Maxson, Uselma Clarke Smith and Rollo F. Maitland. Among the selections are the Magnificat in C, recently sung at the service of the American Guild of Organists, and the following anthems: Deus Misereatur D flat, "In the Beginning," "There Shall be no More Night." St. Stephen's choir will be augmented by members of Dr. Wood's former choir and singers from other churches who have volunteered their services for the occasion.

Stainer's "Crucifixion will be sung in the Church of the Ascension, Broad and South Streets, on Tuesday evening, April 7th, at eight o'clock, under the direction of Mr. Henry L. T. Ullrich, organist and choirmaster of the church. This presentation will be of unusual interest, as the vested boy choir will be augmented to seventy-five voices, and special soloists have been engaged.

We read that "a prophet is not without honor save in his own country," but this can hardly be applied to our well-known organist, George Alex. A. West, as his splendid Lenten Oratorio, "Via Crucis," was heard during the month of March in four of our most prominent churches—St. Peter's, St. James's, St. Luke's (Germantown), and Grace Church (Mount Airy).

"Gloria Domini," which was announced for March 22d in St. James's Church, will be sung April 26th instead, as it is more fitting for use during a festal season than in Lent. The Cantata is a dramatic presentation of the Dedication of the Temple of Solomon. As a prelude to this service the choir of St. James's will sing Handel's anthem setting of the Coronation of Solomon as King of Israel. The Rev. William C. Richardson will speak on "The Value of the Oratorio and Cantata as Forms of Worship Music." Mr. T. Tertius Noble, the composer, will conduct on this occasion.

Music and Religion

"Music is, and ought to be, the very best vehicle for the religious emotions. Religious worship is the most magnificent drama performed amongst men—the most complete, the most beautiful! The thing which it expresses is upon the very verge of the imagination. The ideal of it is seldom attained, for to attain it is to lose touch with earth and mingle ourselves with mysteries. For that great journey beyond our own consciousness we need strong wings. The idea that we seek is shaped for us in words, but to lift it and us, wings of music are needed. The particular suitability of music for this purpose is that it is at once more and less articulate than any other kind of expression. Hence its inevitable place in that drama whereby man makes a supreme effort to fix heart and understanding upon eternity, divinity, infinity, or any other humanly inconceivable thing; hence its glory and honor, as the means whereby we may rise beyond our material limitations."—*Filson Young.*

MISSIONARY TREASURER'S REPORT

Mr. George Gordon King, Treasurer of the General Board of Missions, reports that the receipts on the apportionment to March 1, 1914, are as follows: Amount received 1914, $286,829; amount received, 1913, $316,375.48; decrease, $29,546.48; contributing parishes, 1914, 2,442; contributing parishes, 1913, 2,593; decrease, 151; parishes completing apportionment, 1914, 209; parishes completing apportionment, 1913, 222; decrease, 13.

Speaking for the Board, Mr. King declares that "it is neither easy nor pleasant to be compelled to make a report dealing with an increased decrease, and a large one at that. The decrease reported last month was $4,109.88. We then said, considering the size of the figures dealt in, the decrease was not a large one—neither was it: but the conditions this month are very different, for last month's decrease has grown to the very large sum of $29,546.48, where it now stands. In this connection it is only fair to state that last year at this time there was a decrease of $17,100, which by September 1 had entirely disappeared, and instead of a decrease at the end of the year we were able to report an increase of $8,142.48. Should only the same receipts prevail between now and September 1 next as did last year, then we will not be able to report an increase at the end of the year, but on the contrary a decrease of over $4,000. One hundred and fifty-one fewer parishes so far have contributed than last year; and also thirteen fewer parishes have so far completed their apportionments.

APPORTIONMENT RESULTS

From the monthly statement, dated March 1, 1914, issued by Mr. George Gordon King, treasurer of the Board of Missions, the following interesting facts regarding the payments, in this Diocese, on account of the Apportionment are deduced.

Six months of the fiscal year were completed on March 1st, and at least 50 per cent of the apportionment should therefore have been sent to the treasurer. For this diocese as a whole this amounts to $73,665.50; but only $35,750.11 were actually sent in. This is 24.3 per cent of the whole apportionment, or a little less than one-half of the amount due for the six months. On the other hand, it is a gain of $1,955.36 over the amount paid in last year at the same date.

Considering the parishes of the diocese individually, of the 168 to which a share of the apportionment was assigned:

1	paid	90	per cent or over	of its share.
1	"	80	"	"
5	"	50	"	"
6	"	41⅔	"	"
9	"	33⅓	"	"
15	"	25	"	"
8	"	16⅔	"	"
14	"	8⅓	"	"
15	"	4	"	"
5	"	2	"	"
7	"	less than 2 per cent		"

86 parishes contributing.
82 parishes paid nothing.

Of those parishes and missions to which no share of the apportionment was assigned, 5 have contributed something.

The increase, since February 1st, for the whole diocese, has been $7,661.89, or about 5.3 per cent of the whole apportionment, instead of 8⅓ per cent, which would be the normal monthly increase.

Six of those having an assigned share, and two of those without assignment have been added to the number contributing.

Of those having contributed in January, 49 paid something in February, and 34 did not.

The largest proportion paid by any one parish was 96.3 per cent of its share and the smallest, 1 per cent. No parish has completed its share.

THE LIFE PRAYER

Paper No. 7

The Hindrances to Prayer

Prayer, we have seen, is the lifting up of the human heart to God; it is the reaching out to a fuller life of love which is the open door into the mystery of life. To speak, therefore, of the hindrances of prayer would seem, on the surface, to be beside the mark. And yet, in a very real sense many of us have experienced hindrances in our individual life of prayer.

Our Lord's promise in answer to prayer is overwhelming: "Therefore, I say unto you, all things whatsoever ye pray and ask for, believe that ye have received them and ye shall have them." St. Mark xi: 24. We have but to ask in faith to receive. Could any promise be more bountiful?

Perhaps we have taken advantage of our Lord's gracious words and made our bequests known to Almighty God—and waited for the answer. But have we always received the answer we expected? Has the impending trouble, for example, that we have prayed so earnestly over, been averted? If it has not, has there ever arisen in our mind a half-formed doubt of the efficiency of prayer, or that there is a sense of unreality in our Lord's promise?

If so, does the fault lie with our Lord or with ourselves? Let us see. We knew very definitely and very positively before we prayed what we wanted, and we went in our trouble to God who is Almighty to grant our request. This is not wrong; we ought so to pray. Nevertheless in our prayer were we trying, somehow, to bend God's will so that it might run in accord with our own desire? If so, was there any spirit of consecration in our prayer; was there any self-surrender to the love and wisdom of Almighty God?

At times when we are discouraged at what seems to be a lack of Divine response to our prayers, would it not be helpful to seriously consider the spirit and tone of the prayers which we are offering up to our heavenly Father?

. . . . . .

Another hindrance which we experience in prayer is distraction or wandering thoughts which almost kill the joy of praying. Thoughts premissible at other times intrude themselves and draw our mind from God.

Sometimes it is a good thing to bring our distractions into our prayer. In telling our Heavenly Father of our distractions we may lay our heart bare before Him. Often distraction arises from lawful occupations and duties or it may be the penalty we are paying for a lack of habitual concentration in our ordinary duties of life. Whenever our distractions arise from our duties let us lay our work under the eye of the Lord. We also want to remember that prayer is no lazy man's task, it calls for strong concentration of the will. Almighty God judges the sincerity of our prayers, not so much by the sweetness which we may find in praying, as by the fervor of our intention expressed in our will as we refer all our desires to Him. This is true especially of times when we feel least inclined to pray yet force ourselves to do so by an act of the will.

. . . . . .

Probably another reason for our discouragement in prayer is our thoughtfulness. We do not live sufficiently in God's Presence. The sense of His Presence is not with us; too often He is a God of far distance rather than a Presence ever near in time of trouble. We need to cultivate the Presence of God in our lives; we need to bring Him into partnership with us in our daily routine of work. To allow Him to be crowded out of our mind by the pressure of the day's work instead of letting Him share in the work is a mistake. The mistake arises often not from any indifference to the claims of Almighty God, but to the failure of cultivating the sense and reality of His nearness.

There are times when we are attracted by a work of art; it captivates us. Ultimately our thoughts flow out to the master mind—the creator of this work of art which we admire. Why cannot we in the same natural way begin to cultivate a sense of God's Presence? Behind all our work and the incidents of the day, let us see the mind of God working in and through them. This thought of His close immediate Presence in the midst of our daily life will take the power out of many of our temptations, and when we enter into the formal act of prayer we shall do so naturally, simply, and easily, because we are conscious of ever living in the Presence of Him who truly loves us.

THE END

INTERCESSIONS

"There is no principle of the heart that is more acceptable to God, than an universal fervent love to all mankind, wishing and praying for their happiness; because there is no principle of the heart that makes us more like God, who is love and goodness itself, and created all beings for their enjoyment of happiness."—W. Law: *A Serious Call.*

Let Us Pray

That the grace of the Holy Ghost, the binding Spirit of Unity and Love, may spread among the clergy and laity of this diocese.

That one or two young women may be led to offer themselves and consecrate their services to Almighty God in the Diocese of Wyoming.

That laborers may be raised up for the work of the Church in Brazil.

For the blessing of Almighty God on the missionaries of the Church in Mexico, working under great difficulties.

That a young woman with some knowledge of Italian may offer her services for the Italian work in Philadelphia.

Recovery of health and strength to Bishop Garland.

For the guidance, strength and support of the Holy Spirit to the Bishops of the Diocese.

PRAYERS FOR THE PEACE AND UNITY OF THE CHURCH

O Lord Jesus Christ, Who saidst unto Thine Apostles, Peace, I leave with you, My peace, I give unto you; Regard not our sins, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will, Who livest and reignest God for ever and ever. *Amen.*

O God of Peace, Who through Thy Son Jesus Christ didst set forth One Faith for the salvation of mankind; send Thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to Thee, and to each other, in the Unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to Thy Holy Name. Suffer us not to shrink from any endeavor, which is in accordance with Thy will, for the peace and unity of Thy Church. Give us boldness to seek only Thy glory and the advancement of Thy Kingdom. Unite us all in Thee as Thou, O Father, with Thy Son and the Holy Spirit, art One God, world without end. *Amen.*

O Lord Jesus Christ, look with pity, we beseech Thee, upon Thy Church weakened and hindered by differences and divisions; bless the effort to bring together in conference all who confess the faith of Thy Holy Name, Who livest and reignest with the Father and the Holy Ghost, God, for ever and ever. *Amen.*

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September

Object:

1. To promote Unity of Diocesan Life
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events

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Episcopal Appointments for April and May

Wednesday, April 1
Evg. PHILADELPHIA—*Church of the Redemption, West* The Bishop Suffragan
Evg. WEST CHESTER—*Holy Trinity*..... The Bishop

Friday, April 3
Evg. PHILADELPHIA—*Church of the Transfiguration* The Bishop

Sunday, April 5—Sunday before Easter
A. M. PHILADELPHIA—*St. Peter's Church*.....The Bishop
P. M. PHILADELPHIA—*Church of St. Luke and the Epiphany* The Bishop
Evg. PHILADELPHIA—*St. Andrew's Church, West*, The Bishop
PHILADELPHIA, OVERBROOK—*St. Paul's Church* (VISITATION) The Bishop Suffragan

Monday, April 6—Monday before Easter
Evg. PHILADELPHIA—*Epiphany Chapel* The Bishop Suffragan

Tuesday, April 7—Tuesday before Easter
Evg. PHILADELPHIA—*St. Philip's Church, West*..The Bishop
Evg. PHILADELPHIA—*Church of St. Jude and the Nativity* The Bishop Suffragan

Wednesday, April 8—Wednesday before Easter
Evg. PHILADELPHIA—*Holy Trinity Church* The Bishop Suffragan

Thursday, April 9—Thursday before Easter
Evg. PHILADELPHIA—*Christ Church, Germantown* The Bishop
Evg PHILADELPHIA—*Church of St. Michael and All Angels* The Bishop Suffragan

Sunday, April 12—Easter Day
A. M. PHILADELPHIA—*Christ Church*.....The Bishop

Monday, April 13—Monday in Easter Week
Evg. PHILADELPHIA—*St. Matthew's Church* The Bishop Suffragan

Sunday, April 19—First Sunday after Easter
PHILADELPHIA—*Chapel of the Mediator, West* (VISITATION) The Bishop
A. M. BALA—*St. Asaph's Church*.....The Bishop Suffragan
P. M. ARDMORE—*St. Mary's Church*...The Bishop Suffragan

Tuesday, April 21
Convocation of Germantown.

Wednesday, April 22
Evg. *Colored Mission, Divinity School Chapel* The Bishop

Sunday, April 26—Second Sunday after Easter
PENNSYLVANIA STATE COLLEGE.....The Bishop
A. M. ROCKDALE—*Calvary Church*.....The Bishop Suffragan
Evg. ROSEMONT—*Church of the Good Shepherd* The Bishop Suffragan

Monday, April 27
Convocation of South Philadelphia.

Tuesday, April 28
Convocation of Chester.

Friday, May 1—SS. Philip and James' Day
Evg. CYNWYD—*St. John's Church*.....The Bishop

Tuesday, May 5
Diocesan Convention.

Wednesday, May 6
Diocesan Convention.

Sunday, May 10—The Fourth Sunday after Easter
A. M. DEVON—*St. David's Church*.....The Bishop
P. M. PHILADELPHIA—*St. Titus' Mission, Elmwood* The Bishop
PHILADELPHIA—*St. James' Church, Hestonville* (VISITATION) The Bishop Suffragan

Tuesday, May 12
Convocation of North Philadelphia.

Sunday, May 17—Fifth Sunday after Easter
A. M. PHILADELPHIA—*All Saints' Mission, Darby*, The Bishop
A. M. CLIFTON HEIGHTS—*St. Stephen's Church* The Bishop Suffragan
P. M. SWARTHMORE—*Trinity Mission*.....The Bishop
Evg. COLLINGDALE—*Trinity Mission*.....The Bishop
Evg. MORTON—*Church of the Atonement* The Bishop Suffragan

Tuesday, May 19
Convocation of Germantown.

Thursday, May 21—Ascension Day
Convocation of West Philadelphia.
Evg. PHILADELPHIA—*St. Alban's Church, Olney*, The Bishop

Sunday, May 24—Sunday after Ascension
A. M. RIDLEY PARK—*Christ Church*.....The Bishop
A. M. RADNOR—*St. Martin's Church*.. The Bishop Suffragan
P. M. ESSINGTON—*St. John's Mission*.....The Bishop
Evg. MOORE—*St. James' Mission*.....The Bishop
Evg. CHESTER—*St. Luke's Church*....The Bishop Suffragan

Monday, May 25
Convocation of South Philadelphia.

Tuesday, May 26
Convocation of Chester.

Sunday, May 31—Whitsunday
A. M. PAOLI—*Church of the Good Samaritan*.....The Bishop
Evg. PHILADELPHIA—*Grace Church, Mt. Airy* The Bishop Suffragan
WYNNEWOOD—*All Saints' Chapel* (VISITATION) The Bishop Suffragan
Evg. PHILADELPHIA—*St. George's Church, West*..The Bishop

The Diocesan Bulletin

The Editors fear that the notices printed below will be found incomplete. This, if it proves the case, will but show that editorial diligence, unaided, must needs fail to discover every important meeting scheduled. The Editors ask that each organization and institution of the Diocese assume the responsibility of sending them notices in advance of the meetings appointed for the ensuing month. Such notices should be sent to the Rev. G. G. Bartlett, Jenkintown, Penna., and should reach him not later than the 20th of the month.

April 2. Thursday
Service for men at the Church of the Holy Trinity, Nineteenth and Walnut Streets, under the leadership of the Rev. George Craig Stewart, of St. Luke's Church, Evanston, Ill., at 8 P. M. All men invited.
Brotherhood of St. Andrew, Round Table Conference at the home of W. H. Rittenhouse, 1757 North Marshall Street.
Brotherhood of St. Andrew, Round Table Conference at the home of Edward C. Andrews, 2032 South Eighteenth Street.
Brotherhood of St. Andrew, Round Table Conference at the home of W. A. Powell, 3410 Hamilton Street, West Philadelphia.

April 6. Monday
The Colored Committee of the Woman's Auxiliary meets at the Church House at 11 A. M.

April 7. Tuesday
Stated meeting of the **Standing Committee** of the Diocese of Pennsylvania, at the Church House at 4.30 P. M.

April 10. Good Friday
Service for Vestrymen of the Diocese at the Church of St. Luke and the Epiphany, 4.30 P. M. Address by the Bishop of the Diocese.

April 13. Monday
The Domestic Committee of the Woman's Auxiliary, meets at the Church House at 10 A. M.

April 14. Tuesday
Stated meeting of the **Convocation of North Philadelphia,** at the Church House at 5 P. M.

April 20. Monday
The Foreign Committee of the Woman's Auxiliary, meets at the Church House at 10 A. M. Speakers: Bishop Knight on "Cuba," and Mrs. John A. Ely on "China."
Clerical Brotherhood meets at Church House at 11.30 A. M. Subject: "Newspapers and Church News." Speaker: The Rev. D. M. Steele, Rector of the Church of St. Luke and the Epiphany.
Annual meeting of the **Corporators of the Philadelphia Protestant Episcopal City Mission,** 3.45 P. M. Regular Meeting of the Board of Council at 4 P. M.
Church House Supper at 6.30 P. M. Discussion on "The Rural Church" at 8 P. M., opened by Rev. H. M. G. Huff and Mr. W. W. Montgomery.
Brotherhood of St. Andrew, Local Assembly Meeting at St. Peter's Church, Germantown. Speaker: The Rev. George Lynde Richardson. Topic: "The Influence of Jesus on the Intellectual Life of Man."

April 21. Tuesday
Meeting of the **Convocation of Germantown** at the Church of the Incarnation, Morrisville.

April 22. Wednesday
Missionary service in the interest of the **New China Fund,** at Christ Church, Germantown, at 10.30 A. M. Preacher: the Rev. Arthur M. Sherman.

April 23. Thursday
Brotherhood of St. Andrew, Round Table Conference at the home of B. W. S. Stirling, 421 Righter Street, Roxboro.
Meeting for all leaders and members of **Mission Study Classes,** Seniors and Juniors, at the Church House at 3.30 P. M. Speakers: Rev. N. P. Tsu, Dr. Wm. H. Jefferys, Mr. J. Tsang Li.

April 27. Monday
The Indians' Hope Association of the Woman's Auxiliary, meets at the Church House at 11 A. M.
Clerical Brotherhood, meets at Church House at 11.30 A. M. Subject: "Proposed Revisions of the Offices of Morning and Evening Prayer." A conference led by The Rev. L. M. Robinson, D.D., Professor of Liturgics in the Divinity School.
Regular Quarterly Meeting of the **Convocation of South Philadelphia.**

April 29. Wednesday
The Diocesan Committee of the Woman's Auxiliary meets at the Church House at 11 A. M. Speakers: Mr. F. M. Longshore on "Immigration," The Rev. M. C. Tabb, Church of the Crucifixion.

April 30. Thursday
Brotherhood of St. Andrew, Round Table Conference at St. George's Chapel, Kensington.

DR. TOMKINS' FIFTEENTH ANNIVERSARY

On Sunday, March 1st, the Church of the Holy Trinity celebrated the fifteenth anniversary of the rectorship of the Rev. Floyd W. Tomkins, D.D. A large congregation assembled at the 11 A. M. service and the vestry had asked the members of the parish to mark the event by attendance at the Holy Communion. The people of the parish showed their loyalty to the Church and their appreciation of the faithful service of the rector by a response to this invitation. The address was suited to the occasion. At the request of the vestry, Dr. Tomkins spoke of the work of the parish during his rectorship. The address dealt with the vestry of Holy Trinity Church for the past fifteen years; its work in its own bounds in the city and diocese and in the Church at large. Changes had come in the city which created new problems for a city parish and grandly had this historic church met these and was struggling to solve them. Places made vacant by removals had been hard to fill but the vigorous work of rector and people had enabled the parish to maintain its position in the city and diocese.

Two agencies of mighty influence have grown out of the work of these fifteen years. The popular service each Sunday evening in the church, where large congregations gather even in summer, has reached great numbers of people who are not connected with any parish or are transient visitors in the city, and its worth is known and felt all over the country.

The A. J. Drexel-Biddle Bible Class Association with its wonderful success among the men of this and other countries was started here and centers round the Bible Class in Holy Trinity Sunday-school taught by Mr. Biddle. These two agencies show the larger side of the work this parish is constantly doing.

The parish has built a beautiful church building for the Chapel of the Prince of Peace, and built over the parish house of the Memorial Chapel so that now these two important parts of the church work are splendidly equipped for what they have to do, and are progressing under the leadership of the clergymen in charge. A church building has been purchased for a chapel for colored people, and as soon as the legal transfer is made and the building put in proper condition the work the parish is doing for the colored people will be centered there, a clergyman put in charge and an effort made to develop an independent church life among this part of the congregation.

The record of the work for the past fifteen years is simply a hint at the efficiency of the parish and a mark of the vigorous life infused into every part of the church by the rector.

Baptisms	620
Confirmed	913
Marriages	373
Burials	654
Services in the church	15,162
Meetings in the parish house	10,000
Offerings for all purposes	$1,218,391.00
Of this sum for parish expenses	$320,254.00
For missionary and benevolent work	$898,137.00
From the guilds of the church for their work	$75,000.00

On the staff of the clergy for the whole parish there are seven ministers and the parish has five candidates now studying for the ministry.

All this is but a poor expression of that larger spiritual work done constantly by clergy and people. The spiritual life of the parish has been deepened and extended and the influence of Holy Trinity Church is as great as ever in its history. It is hoped that the earnest rector may long be spared to carry on this great work and reach out still further to those who need the help our Gospel gives.

THE NEW CHINA FUND

A special service in the interests of the New China Fund is to be held at Christ Church, Germantown, on Wednesday, April 22d, at 10.30 A. M. The preacher will be the Rev. Arthur M. Sherman of the Missionary District of Hankow, China.

THE EVANGELICAL EDUCATION SOCIETY

The Evangelical Education Society has recently received a legacy of $1,000, a bequest under the will of the late Rev. Simeon C. Hill, for many years rector of Grace Church, Mount Airy, and a member of the Board of the Society. The legacy has been paid in full, without deduction for taxes.

OFFICIAL ACTS OF THE BISHOPS

ADMITTED AS POSTULANTS:

John Reardon McGrory.
Allen Evans, Jr.
Henry Christian Young.

ADMITTED AS CANDIDATES FOR HOLY ORDERS:

March 10, 1914. Douchette R. Clark.

ELECTIONS BY PARISHES APPROVED:

By St. Paul's Memorial Church (Fifteenth and Porter Streets), the Rev. Joseph H. Earp, as rector.

By St. James' Church, Downingtown, the Rev. Henry Riley Gummey, Jr., D.D., as rector.

BROTHERHOOD NOTES

The Junior Directors had supper together at the Central Y. M. C. A., on March 23d, as the guests of the Junior Department Committee. There were a number of brief talks on various phases of Junior Work as well as a general discussion of the subject.

Saturday, April 18th, has been fixed as the date for the Junior Brotherhood examination. This examination has become an annual affair and the Junior passing the best examination will have his transportation paid to the Annual Convention at Atlanta, next fall.

The schedule of Round Table Conferences as well as monthly Local Assembly Meetings is being carried out as published in "Our Work." Generally the meetings are marked by an increasing attendance.

The Hon. Joseph Buffington, one of the judges of the United States Circuit Court of Appeals for the Third Circuit, made an address at the meeting at St. Matthew's on the 16th of March. It was a particularly helpful address and it is hoped that the Brotherhood at one of its Annual Meetings may have the privilege of hearing Judge Buffington again.

Despite the rule reserving the lower floor of the Garrick Theater entirely for men, those services are just as popular as in years past and it is noticeable that more men are in attendance.

New Chapters are being formed at Norwood and at Trinity Mission, Gulf Mills.

The next Local Assembly meeting will be held on April 20th at St. Peter's Church, Germantown, when the Rev. George Lynde Richardson, of St. Mary's, West Philadelphia, will be the speaker. Topic: "The Influence of Jesus on the Intellectual Life of Man."

THE CENTRAL MISSIONARY COMMITTEE

The Central Missionary Committee of the Diocese met at the Church House on Thursday evening, February 26th, together with lay members of Parochial Missionary Committees. Present at the meeting were fifty-two such members, representing forty parishes. The Rev. Dr. Perry, chairman of the Committee on Meetings, presided. Having opened the meeting with prayer, he called upon Mr. Edward H. Bonsall, chairman of the Executive Committee, to report on the present financial condition, and on the responses received from parishes to the request that every parish should appoint from among its laymen a parochial missionary Committee. Mr. Caspar Wistar Haines reported on the appointments made for the Rev. Dr. Bratenahl, general secretary of this missionary department or province, to visit and speak in the parishes of this diocese. Dr. Bratenahl then made an earnest and interesting address explaining and urging the use of the every-member canvass, and the duplex envelope. A general discussion then followed showing a growing interest in the work and an increase of receipts, and other benefits which have resulted from use of the canvass and the duplex envelope. The Missionary Committee desires to emphasize its request for a response, in order that a complete list may be made of the parishes in which the envelope is used and the every-member canvass has been made. The committee is ready and desirous to send some one of its members to meet a small group of men in any of the parishes to talk over with them the inauguration of this system.

J. DeWolf Perry.

THE CHURCH TRAINING AND DEACONESS HOUSE

The smallpox which entered the House in the person of the negro janitor did not spread to others. Precautions and preventives were promptly used, and strict quarantine was observed. More than the requirements of the Board of Health and of the visiting physician were met, because it was felt that a Church institution should set an example of conscientiousness and consideration for others. The residents were never in better health, and the House was never in more sanitary condition than now. The course of five lectures on "The Religious Nurture of the Child," by the Rev. Wm. E. Gardner, general secretary of the Board of Education, began on Monday evening, March 16th. With the resident students, Sunday-school teachers and others were present, and were deeply interested and helpfully instructed. A larger number of Sunday-school teachers and other Church workers could profitably use the opportunities gratuitously offered in the lectures and instructions given at this House.

J. DeWolf Perry,
Warden.

THE DIVINITY SCHOOL

The Divinity School in Philadelphia has just received a bequest of $1,000, paid in full, without deduction for taxes. This amount was left to the School by the will of the late Rev. Simeon C. Hill, for many years rector of Grace Church, Mount Airy. Mr. Hill was a graduate of the School, of the Class of 1867, and for a number of years a most active member of its Board of Overseers.

THE "BISHOP'S BRICKS"

The Church News acknowledges the receipt of an Easter card, handsomely colored, from the Bishop's Bricks Fund Committee. This card is to be for sale at Jacobs' Book Store, on Walnut Street; and has been produced especially for the benefit of the Fund. Some of our readers may wish to bear this fact in mind when purchasing Easter cards for their friends.

THE JUNIOR AUXILIARY

The Junior Auxiliary of the Diocese of Pennsylvania held its first annual election of officers on Saturday, March 7th.

Miss Margaret Yorke Bannard, 2302 De Lancey Place, was elected the chairman of the Junior Auxiliary. The present officers were re-elected as follows: Miss Adele Bayard, vice-chairman; Miss Anne M. Hubbard, educational secretary; Miss Nancy Reath, secretary; Miss Sarah C. Brock, treasurer. Almost every Junior Branch was represented at this meeting and much interest was taken in the election. The Bishop was present at the beginning of the meeting. He explained the manner of the election and the seriousness of it—urging prayer for guidance on the part of the Juniors.

The diocesan officers will give a reception in April, to meet Miss Bannard, the newly elected chairman, to which all the Juniors will be invited. The date will be announced later.

THE EPISCOPAL TRACT SOCIETY OF PHILADELPHIA

The Episcopal Tract Society of Philadelphia has recently issued its 104th Annual Report. We quote a few paragraphs:

"We have distributed during the year 20,259 tracts. . . . Our tracts have been sent into all sections of the country. The Spanish cards and catechisms have gone in large numbers to Cuba. In this case the Society wishes to express its gratitude to the Cuban Branch of the Woman's Auxiliary, which paid the expressage on the Cuban tracts. In all other cases the carriage charges were paid by the Society.

"We wish to thank all who have contributed to the support of the Society. We are greatly in need of increased interest in the Society, among the many parishes of our large diocese. Our tracts all present in simple and attractive form the teaching of the Prayer Book. The distribution of over twenty thousand tracts in the last year, shows how greatly such literature is needed, in advancing the missionary work of the Church. We hope we shall continue to be able to meet the demand.

"Attention is again called to the fact that this is the only society in the Church in America that prints religious instruction, along the lines set forth in the Prayer Book, for gratuitous distribution.

"The tracts continue to be examined and approved of before they are printed, by a committee consisting of three priests and the Bishop of the Diocese.

"The tracts are in the Church House, and will be shown by the custodian, Mr. Adams, at any time to those desiring to see them.

"Application for tracts for distribution should be made to the secretary."

The total receipts of the Society for the year were $472.87.

Its officers are as follows:

President—Right Rev. P. M. Rhinelander, D.D.

First Vice-President—Mrs. George A. Bostwick, Roxborough.

Second Vice-President—Miss A. B. Smith, 337 S. 18th Street.

Treasurer—Mrs. Charles D. Clark, 2215 Spruce Street.

Secretary—Miss Eleanor E. Wright, 1328 Orthodox Street, Frankford, Philadelphia.

The Rev. A. R. Van Meter was chairman of the Clerical Brotherhood for the month of March.

THE FORWARD MOVEMENT IN GRACE CHURCH, MT. AIRY

A men's dinner held in the Parish House of Grace Church, Mount Airy, on Thursday evening, February 19th, marked the culmination of a campaign of missionary education and launched the "Every Member Canvass."

At the January meeting of the vestry the plan of an "Every Member Canvass" was approved and the matter referred to the Laymen's Missionary Committee of which A. L. E. Crouter, LL.D., rector's warden, is the chairman.

The Missionary Committee took the matter up with vigor. For four successive Thursday evenings a group of some twenty-five laymen met to study the situation—both regarding the financial support of the parish and the missionary contributions.

Sub-committees were appointed to take charge of the men's dinner, to provide literature, to revise the parish lists and prepare statistics and make assignments of names to the canvassers.

Twenty-six men volunteered to act as canvassers and began at once to inform themselves regarding the Church's mission in our own country and other lands.

A letter was prepared to be sent to all parishioners to inform them of the movement and introduce in a general way the canvass.

Meanwhile a series of sermons were preached by the rector emphasizing the importance of regular support of missions and giving a general survey of the work of the Church in the world. "The Responsibility of the Laity" was the subject one Sunday. At the close of each of these services the members of the Missionary Committee distributed appropriate leaflets to all who attended.

The dinner was well attended and the movement was presented by able speakers.

The Rev. Geo. F. Breed, D.D., acted as toastmaster. The chairman of the Missionary Committee, A. L. E. Crouter, LL.D., set forth the purpose of the movement. He said we intend to procure pledges to cover our entire budget of $9,000 which includes our missionary apportionment and diocesan obligations. If we cannot do it by one effort we shall renew our efforts again and again until we do.

The Rev. James de Wolf Perry, D.D., responded to the toast, "The Forward Movement." The Rev. Stewart P. Keeling told of the success of the "Every Member Canvass" in St. Peter's Church, Germantown. Dr. William Hamilton Jefferys, formerly of China, spoke on "Supporting Missions." It was a fine appeal—strong and beautiful. There was a seriousness and a spiritual tone which none who heard it can soon forget.

Mr. Frank R. Watson told of the results of the Duplex Envelope System in three parishes and made a strong appeal for the introduction of the system of weekly offerings.

The rector of the parish, the Rev. Thomas S. Cline, responded to the theme "The Rising Tide." He said, "We feel the rising of the tide here in the parish as the ocean might be felt far inland up a tidal river. It is not local but universal —the spirit of God is broadening over the waters. We must take advantage of the rising tide."

Mr. Thomas H. Ball then presented a set of resolutions to the effect that the Missionary Committee be authorized to add to its numbers and proceed at once to make an "Every Member Canvass" of the congregation and that a determined effort be made to lead the parish to pledge the entire budget of $9,000 for the present year, and that continued effort be made hereafter year by year to secure larger missionary giving.

THE REV. GEORGE H. TOOP
Rector-elect of the Church of the Holy Apostles

For the "Junior Congregation" at the Church of Our Saviour, Jenkintown, "a service peculiarly their own" was held on the Friday afternoons in Lent with addresses by Miss Langdon of Alaska, Mr. Frank H. Longshore, Rev. A. J. Arkin, Deaconess Colesberry, Rev. Prof. Robinson and Dr. William H. Jefferys. The aim of these services was to stimulate interest in the Lenten offering for missions through the exploiting of some of the many activities of our church in Christianizing child life.

DEVOTIONAL DAY AND CONFERENCE

Never before in the history of All Saints' Parish, Lower Dublin (which includes All Saints' Church, Torresdale, and the Chapel of the Redeemer, Andalusia), has a more interesting or enthusiastic meeting been held than that which took place on Saturday, March 14th, at All Saint's Church, Torresdale.

The women and clergy of the neighboring parishes had been invited to meet Bishop Rhinelander at that time for a Devotional Day and Conference, and more than two hundred persons represented the parishes of Holmesburg, Bristol, Hulmeville, Newtown, Doylestown, Tacony, Wissinoming, Frankford, Bridesburg, Aramingo, Oxford, Eddington, Langhorne, Southampton, Centre Hill and Lower Dublin.

The day began with the Holy Communion, then the Bishop preached from the text "Ye are they which have continued with me in my temptation." He lifted the Christian ideal of service above the level of mere following of Christ to that of close friendship with Him, and showed how by temptation we are tested to see if we measure up to the specifications. By sacrifice, and often by rejection and apparent failure, we prove our close fellowship with Him. True Communion means continuation with Christ, and sacrifice is the normal rule of life for His friends. One-third only of those who call themselves Christians give evidence that they care that Christ shall be made known to the world.

None of those who heard their Bishop's challenge to deeper fellowship with Christ should ever fail to be counted among those who do care that all shall know Him from the least to the greatest.

At noon, Intercessions, led by the Bishop, were made for those doing the Church's work at home and abroad, and for those to whom Christ is still unknown, and for the deepening and purifying of the lives of those who were present.

Immediately after the service Mrs. North met the United Offering treasurers and discussed with them ways and means for arousing and increasing interest in the parishes.

At one o'clock an informal luncheon was served in the parish house and opportunity given for the members of the different parishes to know each other. At 2.15 the Bishop opened the Conference and introduced Miss Anna Randolph, who read a most interesting and suggestive paper on "Parish Apportionment and the Woman's Auxiliary." As this paper may be found in the January number of the "Diocesan News" we will not give it here; but we would urge upon every woman in the diocese to read it thoughtfully and to apply its teaching.

Mrs. North next spoke on the United Offering and set before her hearers ideals that must have inspired them and set their hearts on fire with enthusiasm and desire for Adventure for God. We hope that this address may be published in full in the "News", that all may share in the inspiration of it. The Bishop then made an appeal for the "Bishop's Bricks," which may be had for 10 cents apiece and are designed to aid in the building of needed churches in the diocese.

The closing address by Dr. Jefferys of Shanghai, on "Our Indebtedness to Missions, Past, Present and Future," made a fitting climax to this memorable day. Dr. Jefferys wove his thought about the central figure of all missionary effort—"The Perfect Christ Step by Step," he visioned the slow toilsome development of the past, the awakened interest of the present, the final victory—until hearts burned anew with a clearer realization of the blessed privilege granted those who in their service were helping to build up the Body of Christ, the full perfection of which depended on the drawing to Himself of all men.

After the benediction, pronounced by the rector, Rev. A. R. Van Meter, the Conference broke up, and the officers of the Woman's Auxiliary branches present and representatives of the parishes met together and talked over plans for extending the work of the Auxiliary into every parish, and it is firmly believed that greater consecration to the cause of missions in the gift of lives by prayer and sacrifice will be the outcome of this gathering together of the scattered members of this branch of the diocesan household.

The offering of $45 will be divided equally between St. Luke's Hospital, Shanghai, and St. Luke's International Hospital, Tokyo.

The Rev. Dr. W. H. Van Allen of the Church of the Advent, Boston, was special preacher at St. Mark's Church the second Wednesday in Lent. His theme was "Church Unity and Catholic Churchmen."

EDUCATIONAL NOTES

A meeting for women and members of Mission Study Classes, both senior and junior, will be held at the Church House, Thursday afternoon, April 23d, at 3.30 o'clock.

The Emergency in China being the text-book for the year and the New China Fund pressing closely upon the honor and peace of the Church, we are especially happy to announce the following speakers:

"Medical Missions in China." Dr. William H. Jefferys.

"A Parish Church in China." Rev. P. N. Tsu.

"My Country." Mr. J. Tsang Li.

This meeting affords an opportunity for the parish classes to hear the Chinese point of view and at the same time meet one another; we trust each leader will see to it that her class is fairly represented.

The R. L. M. Mission Study Class Alumni held their regular semi-annual meeting, March 10th.

Dr. Mary V. Glenaton of China was the speaker.

The business meeting was followed by the Annual Lenten Service of intercession for missions.

ADELINE AMY PILSBRY,
Secretary.

MEMORIAL TO THE PRESIDING BISHOP

The editors have received the statement printed below, accompanied by a request that we should give it publicity in THE CHURCH NEWS. We are glad to do so.

The General Convention of A.D. 1916, in St. Louis, is coincident with the Fiftieth Anniversary of the Consecration of the Rt. Rev. Daniel Sylvester Tuttle, D.D., LL.D., D.C.L., Bishop of Missouri and Presiding Bishop of the Church in the United States of America. Churchmen of Missouri propose to erect and dedicate, during the Convention, a much-needed Church fabric to commemorate Bishop Tuttle's Anniversary and the holding of the General Convention in his Cathedral City. In a measure our Bishop belongs to the whole Church. We feel, therefore, that we should extend to all friends of Bishop Tuttle the privilege of helping to make this Memorial worthy of the Church and its Presiding Bishop. Anyone desiring to contribute in any way may send gifts to the Treasurer of the Fund.

CHARLES E. SMYTHE, Treasurer,
506 Central Nat'l Bank Bldg.,
St. Louis, Mo.

A Table of Alternative Proper Lessons for Holy-days

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DAYS	PRAYER BOOK TABLE		TABLE OF 1910		TABLE OF 1913	
	MORNING	EVENING	MORNING	EVENING	MORNING	EVENING
St. Andrew						
First Lesson	Num. 10, v. 29	Isaiah 55	Zech. 6	—	—	Ezek. 47 to v. 10
Second Lesson	John 1, v. 29 to 43	John 12, v. 20 to 42	—	—	—	—
St. Thomas						
First Lesson	2 Kings 6, v. 8 to 24	2 Kings 7	—	Isaiah 49 to v. 12	Job 42 to v. 10	Isaiah 35, v. 3
Second Lesson	Mark 16, v. 9	John 14 to v. 15	—	—	John 14 to v. 15	Mark 16, v. 9
Nativity						
First Lesson	Isaiah 9 to v. 8	Isaiah 7, v. 10 to 17	—	—	—	—
Second Lesson	Luke 2 to v. 15	Titus 2, v. 11 and 3 to v. 9	—	—	Matt. 1, v. 18	1 John v.
St. Stephen						
First Lesson	Gen. 4, to v. 17	2 Chron. 24, v. 15 to 26	—	—	—	Wisdom 4, v. 7 to 16
Second Lesson	Acts 6, and 7 to v. 17	Acts 7, v. 17 to 55	—	Acts 7, v. 37	Acts 6	Acts 7, v. 59 and 8 to v. 9
St. John						
First Lesson	Ex. 33, v. 7	Isaiah 6	—	—	—	Isaiah 6 to v. 8
Second Lesson	John 13, v. 21 to 36	2 John	—	—	—	—
Innocents						
First Lesson	Jer. 31 to v. 18	Isaiah 49, v. 13	—	Zech. 8 to v. 9	—	Baruch 4, v. 21 to 31
Second Lesson	Matt. 18 to v. 15	Mark 10, v. 13 to 28	—	—	—	—
Circumcision						
First Lesson	Gen. 17 to v. 15	Deut. 10, v. 12	—	—	Ex. 6, v. 2 to 9	Gen. 32, v. 24 to 31
Second Lesson	Rom. 2, v. 17	Colossians 2	—	—	Phil. 2, v. 5 to 12	Rom. 2, v. 17
Epiphany						
First Lesson	Isaiah 60	Isaiah 49 to v. 14	—	—	—	Isaiah 61 and 62 to v. 5
Second Lesson	Rom. 11	Luke 3, v. 15 to 23	Rom. 11, v. 13	—	John 2 to v. 12	Rom. 11, v. 13
Conversion of St. Paul						
First Lesson	Wisdom 5	Jer. 1 to v. 11	—	—	Ecclus. 39 to v. 11	—
Second Lesson	Acts 22 to v. 22	Acts 26	—	—	Galatians 1	2 Tim. 3, v. 10, and 4 to v. 9
Presentation						
First Lesson	1 Sam. 3	Haggai 2 to v. 10	—	—	1 Sam. 1, v. 20	—
Second Lesson	Gal. 3, v. 15, and 4 to v. 8	1 John 3 to v. 9	—	—	—	—
St. Matthias						
First Lesson	1 Sam. 2, v. 27	Isaiah 22, v. 15	—	—	1 Sam. 2, v. 13	—
Second Lesson	John 6, v. 47	1 John 2, v. 15	—	—	Luke 12, v. 13 to 45	—
Annunciation						
First Lesson	Gen. 3 to v. 16	1 Sam. 2 to v. 11	—	—	1 Sam. 1 to v. 21	—
Second Lesson	Luke 1, v. 39 to 57	John 1 to v. 19	—	—	John 1 to v. 15	Luke 1, v. 39 to 46
Monday in Easter Week						
First Lesson	Ex. 15, v. 22	Job 19	Ex. 14 to v. 15	Ex. 14, v. 15	Ex. 14 to v. 15	Ex. 14, v. 15
Second Lesson	Luke 24 to v. 13	Mark 16	—	—	—	—
Tuesday in Easter Week						
First Lesson	Isaiah 26 to v. 20	2 Kings 13, v. 14 to 22	Ex. 15, v. 22	Isaiah 4	Isaiah 26 to v. 20	Baruch 5
Second Lesson	John 21 to v. 15	John 21, v. 15	—	—	John 20, v. 11 to 19	John 21
St. Mark						
First Lesson	Isaiah 62	Ezek. 1 to v. 15	—	—	—	Jer. 36 to v. 11
Second Lesson	Mark 1 to v. 21	Acts 12, v. 24, and 13 to v. 14	—	—	Acts 15, v. 35	2 Tim. 4 to v. 19

A Table of Alternative Proper Lessons for Holy-days—(Continued)

DAYS	PRAYER BOOK TABLE		TABLE OF 1910		TABLE OF 1913	
	MORNING	EVENING	MORNING	EVENING	MORNING	EVENING
St. Philip and St. James						
First Lesson	Isaiah 61	Zech. 4	——	Prov. 11 to v. 12	Isaiah 43 to v. 13	2 Esdras 2, v. 10 to 33
Second Lesson	John 6, v. 22 to 59	Acts 15 to v. 32	——	——	Acts 15 to v. 32	1 Thess. 5, v. 12 to 24
Ascension Day						
First Lesson	2 Kings 2 to v. 23	Daniel 7, v. 9 to 15	——	——	2 Kings 2 to v. 16	——
Second Lesson	Luke 24, v. 44	Ephes. 4 to v. 17	——	——	Heb. 4, v. 14, and 5 to v. 11	Luke 24, v. 44
Whitsun-eve						
First Lesson	——	——	——	——	——	Jer. 31, v. 31 to 37
Second Lesson	——	——	——	——	——	Heb. 8
Monday in Whitsun-week						
First Lesson	Gen. 11 to v. 10	Num. 11, v. 16 to 31	——	Num. 11, v. 21 to 31	——	Num. 11, v. 16 to 31
Second Lesson	1 Cor. 14, v. 20	1 Cor. 12	——	——	1 Cor. 12	1 Cor. 14 to v. 20
Tuesday in Whitsun-week						
First Lesson	Ezek. 36, v. 25	1 Sam. 19, v. 18	——	Ezek. 37 to v. 15	——	——
Second Lesson	Acts 2, v. 12 to 22	Galatians 5	——	——	Rom. 8 to v. 18	——
St. Barnabas						
First Lesson	Malachi 2 to v. 11	Isaiah 40 to v. 12	Jer. 31 to v. 10	——	Ecclus. 31, v. 3 to 12	Deut. 33
Second Lesson	Acts 4, v. 23	Acts 13, v. 43 and 14 to v. 19	——	——	Acts 9, v. 26 to 32	——
St. John Baptist						
First Lesson	Malachi 3 to v. 13	Malachi 3, v. 13, and 4	——	——	——	1 Kings 21, v. 17
Second Lesson	Matt. 3	Matt. 14 to v. 13	——	——	——	Mark 16, v. 14 to 30
St. Peter						
First Lesson	Ezek. 34	Zech. 3	Ezek. 34, v. 11 to 17	——	Ezek. 34 to v. 17	——
Second Lesson	John 21	Acts. 4, v. 8 to 23	——	——	John 21 to v. 20	——
St. James						
First Lesson	2 Kings 1 to v. 17	Jer. 26 to v. 16	Isaiah 43 to v. 13	——	Jer. 26 to v. 16	2 Kings 1 to v. 17
Second Lesson	Luke 9, v. 46	Mark 1, v. 14 to 40	——	——	Matt. 10, v. 16 to 40	Luke 9, v. 46
Transfiguration						
First Lesson	Ex. 34, v. 29	Malachi 4, v. 2	Ex. 33, v. 12	Ex. 34, v. 29	Ex. 33, v. 7	Ex. 34, v. 29
Second Lesson	2 Cor. 3	Matt. 17 to v. 14	——	——	Rev. 1	Phil. 3, v. 13
St. Bartholomew						
First Lesson	Gen. 28, v. 10	Deut. 18, v. 15	——	Micah 4 to v. 8	Micah 4 to v. 8	Gen. 28, v. 10
Second Lesson	John 1, v. 43	1 Pet. 1, v. 22, and 2 to v. 13	——	——	——	——
St. Matthew						
First Lesson	1 Kings 19	1 Chron. 29 to v. 20	Isaiah 52 to v. 13	——	——	Isaiah 52 to v. 13
Second Lesson	Luke 5, v. 27	Mark 2, v. 13	——	——	Matt. 19, v. 16	Rom. 10 to v. 16
St. Michael and All Angels						
First Lesson	Gen. 32	Daniel 10, v. 4	Gen. 32, v. 24	——	Ex. 23, v. 20 to 26	——
Second Lesson	Acts 12 to v. 24	Rev. 14, v. 6, and 15	——	——	——	——
St. Luke						
First Lesson	Ecclus. 38 to v. 15	Isaiah 38	——	Ezek. 47 to v. 13	——	Wisdom 7, v. 22 to 30
Second Lesson	Luke 1 to v. 24	Acts 1 to v. 15	——	——	Acts 1 to v. 9	Colossians 4, v. 2
St. Simon and St. Jude						
First Lesson	Isaiah 28, v. 9 to 19	Jer. 3, v. 12	Joshua 4 to v. 10	Jer. 3, v. 12 to 20	Isaiah 28, v. 9 to 19	Joshua 4 to v. 10
Second Lesson	John 14, v. 15	Jude	——	——	——	Ephesians 2
All Saints						
First Lesson	Wisdom 3 to v. 10	Wisdom 5, to v. 17	——	——	——	——
Second Lesson	Heb. 11, v. 32, and 12 to v. 7	Rev. 19 to v. 17	——	——	Rev. 19 to v. 17	Rev. 21, and 22 to v. 6

THE CHILDREN AT DARBY

Early in December, with the consent and commendation of the Bishop of the Diocese, an appeal was made to a number of the parishes of the Chester Convocation for contributions towards the Christmas festival of the Sunday-school of All Saints' Mission, Darby. As the members of the Mission were already overburdened by the current expenses of the Mission, it was necessary to make this appeal for outside aid, if the 200 children of the Mission Sunday-school were to have any fitting Christmas celebration.

In response to that appeal only $35 has been received; $40 has been borrowed from a fund that was to be used for other very necessary expenses of the Mission. A few small donations will relieve the situation.

A Santa Claus for mission Sunday-schools and for the poorer parishes, would, no doubt, be a welcome addition to the working forces of the diocese.

ST. ANNA'S HOME FOR AGED WOMEN

Something more than a year ago the community of All Saint's Sisters of the Poor opened a Home for Aged Women and appealed to their friends for help and support in their undertaking. The need for another Home in the city had been felt for some time and the number of applications received proved the attempt justifiable. The Home was opened on the 27th of February and by the 1st of July every room was occupied.

The Home is non-parochial, and is open to any woman from any parish of the diocese. The applicant must be a communicant in good standing and over sixty years of age. She must also have a physician's certificate of health.

No admission fee is asked, but a stated sum is paid regularly. The actual outlay for each person is five dollars a week. This includes not only the expense of food, lodging, heat and light, but also proper care in sickness. A trained nurse is resident in the house.

Every effort is made to render the house comfortable and homelike. Each is quite free to attend her own parish church and to receive the ministrations of her parish clergy.

Prayers are said each morning. and on Sunday afternoon there is a short service conducted by the clergy of St. Clement's Church.

The following parishes have been represented in the Home during the past year: Advocate, All Saints', Ascension, St. Mary's (West Philadelphia), Old Christ Church, Holy Trinity, and St. Peter's (Germantown). There have been many applications from other parishes.

The Home is situated at 2018 Race Street and those in charge will be glad to receive visitors at any time.

WEST PHILADELPHIA CONVOCATION BAZAAR

The Rev. W. N. Parker of the Church of the Epiphany, Fifty-seventh Street and Baltimore Avenue, in whose interest the Convocation held its third annual Bazaar, reports as follows:

"On January 22 and 23, 1914, the Convocation Bazaar was held in the basement of our parish building. Thirteen parishes and missions of the West Philadelphia Convocation participated in it, and gave generously both of time and money to make it a success. It was a great pleasure to meet the representatives of the various churches, and to see the spirit of heartiness with which they gave and worked.

The Epiphany, Sherwood, wishes to acknowledge its indebtedness to all for their help."

The following parishes and missions were represented:

Atonement	$25.05
Calvary	18.59
Holy Comforter	19.85
Redemption	52.61
St. Andrew	25.00
St. Barnabas	29.15
St. George	41.57
St. James, Hestonville	50.55
St. James, Kingsessing	35.00
St. Mary	24.65
St. Paul, Overbrook	150.00
The Saviour	200.67
Transfiguration	27.10
Epiphany	146.21
St. Philip	15.00
	$861.00

WILLIAM SMYTHE,
Chairman of Committee.

BOYS' CLUB OF THE CHURCH CLUB

The Seventeenth Anniversary of the Boys' Club of the Church Club was held on March 14th at the Club, Howard and Somerset Streets. Mr. Anthony Biddle, having been introduced by Mr. R. Francis Wood of the Church Club, gave an excellent address, in which he emphasized the idea of fair play. The remainder of the program consisted of a drill, buck-work, fencing, wrestling and a short sketch by the Boy Scouts of Troop 87.

The Boys' Club was started in 1897, by the Church Club, who asked Mr. and Mrs. H. H. P. Bradford to take charge. Until 1900 the Club was at the corner of Mascher Street and Lehigh Avenue (now an Acme Tea Store). In 1900 the Church Club built and equipped the present club. We have a pool room, reading room, large music room, where dancing is taught, a good gymnasium and swimming pool, a carpenter shop and other small rooms which are used for small meetings and gatherings.

The membership now numbers over 990. Since the club was started it has done a wonderful work among the boys of Kensington, and has put many on the "right track." Boys are great imitators. They will imitate the men of poor character, whom they see so much, if they don't see the men who are strong and God-fearing.

Won't you come, and by being with the boys, let them see the advantage of being straight?

This is one way we can serve our country.

THOMAS A. MERYWEATHER.

THE OBSERVANCE OF GOOD FRIDAY

The following circular letter has been sent out by the rector of Calvary Church, Pittsburgh. It seems to the editors worthy of being brought to the attention of Christian people everywhere; and we gladly do our small part in giving it publicity.—The EDITORS.

CALVARY CHURCH
PITTSBURGH, PA.

March 9th, 1914.

Reverend and Dear Sir:

At the last General Convention a resolution was passed unanimously by the House of Deputies, "Resolved, the House of Bishops concurring, That we commend to all Christian people the observance of ten minutes' thoughtful silence at three o'clock on Good Friday in recognition and commemoration of the sacrifice and death of the world's Saviour." The House of Bishops adopted the following substitute: "Resolved, the House of Deputies concurring, That we recognize with sympathy the inability of many Christian people to share in the age-long custom of setting apart Good Friday

as a day of public and private devotion in commemoration of the sacrifice of our Lord. In view of this fact we call upon them at noon on that day to unite in at least a few minutes of special personal contemplation of Christ crucified." The House of Deputies concurred in the substitute.

Possibly a word of explanation in regard to the motive and meaning of this action of the General Convention may be acceptable to those of the clergy who were not present.

When a President of the United States dies, during his term of office, at the time of his funeral there is a general cessation of business for a few moments throughout the country; the country is silent out of respect for his memory. When the president of a great railway system dies there is a cessation of business in its shops and offices for a few minutes at the hour of his funeral; the system is silent out of respect for his memory. The veterans of the Grand Army observe a few minutes' silence at noon on Memorial Day in commemoration of the death of their comrades. It is the world's way of showing respect. There is no expression of recognition or commemoration of the sacrifice and death of the world's Saviour by the great Christian world. It observes Christmas in recognition of His birth; it very largely observes Easter in commemoration of His resurrection; the Church has its Eucharist and its Good Friday service; but for multitudes of people who call themselves Christians, who believe in Christ, who honor His memory and trust in His atoning death, there is no expression or commemoration of His death which at all corresponds with that of His birth and resurrection. It is hoped that this may appeal to them, that they may feel its reasonableness and appropriateness, and that it may draw them to that larger expression of faith and love which the Church affords; that if it is adopted and observed by our own Church it may appeal to other Christian Communions, as our observance of Christmas and Good Friday has done. It is indeed a little thing, utterly inadequate, but anything would be inadequate, and something is better than nothing. The Reverend Clergy are asked to commend it earnestly to their people, to their Clerical Unions, to the Ministerial Unions of other Christian bodies, to do what they may to "commend it to all Christian people." As no committee was appointed by the Convention to remind the Church of its action, I have ventured to take upon myself the liberty of doing so.

Faithfully yours,

J. H. McIlvaine.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

ALASKA

Miss F. G. Langdon.

BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.; Rev. W. C. Brown, D.D.

CHINA

Rev. Arthur M. Sherman, Hankow; Dr. Mary V. Glenton, Shanghai; Mrs. John A. Ely; Rev. P. N. Tsu.

PORTO RICO

Ven. R. S. Nichols.

WORK AMONG MOUNTAIN PEOPLE

Rev. S. L. Tyson, of Sewanee, Tenn. Address: Bay Shore, N. Y.

WORK AMONG INDIANS

Mrs. Baird Sumner Cooper, of Wyoming. Address: The Toronto, Dupont Circle, Washington, D. C.

CUBA

Miss S. W. Ashhurst.

JAPAN

Tokyo—Miss Irene P. Mann.

WORK AMONG NEGROES IN THE SOUTH

Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 416 Lafayette Street, New York City.

Miss Grace Moseley, The American Church Institute for Negroes, 416 Lafayette Street, New York City.

Ven. James S. Russell, of the St. Paul Normal and Industrial School, Lawrenceville, Va.

Rev. A. B. Hunter, of St. Augustine's School, Raleigh, N. C.

Requests for appointments with all the foregoing should, unless some other address is given, be sent to

Mr. John W. Wood,
Church Missions House,
281 Fourth Avenue,
New York City.

The Evangelical Churches of Tacony, following previous custom, will hold united services each night of Holy Week, each pastor conducting the service according to his Church's rule. The regular services of our Church will be held each morning and afternoon in Holy Innocents' Church.

HENRY BLACKWELL BARTOW

At a meeting of the vestry of St. Andrew's Church, held on March 11, 1914, the following minute and resolution were adopted:

"In the death of Henry Blackwell Bartow, Esq., which occurred on the 2d instant, the vestry of St. Andrew's Church are called upon to mourn the loss of one of their oldest members, and they desire to place upon record a sincere and heartfelt tribute to his memory.

"Mr. Bartow was born in Bristol, Pa., August 4, 1858, the son of the Rev. Henry B. Bartow, at that time rector of St. James' Church, Bristol, and formerly assistant minister of this church.

"He was educated at the Episcopal Academy and at the University of Pennsylvania, graduating with the degree of A.B. in 1878. After reading law in the office of G. Colesberry Purves, Esq., he was admitted to the Bar, but after practicing only a short time he accepted the position of trust officer in the Northern Trust Company, later occupying a similar position in the Trust Company of North America.

"In 1904 he was made cashier of the Farmers' and Mechanics' National Bank which office he held at the time of his death.

"He was elected to the vestry of St. Andrew's Church in 1884 and after serving for a time as secretary, he had been for a number of years accounting warden.

"He was most faithful, diligent, painstaking and reliable in whatever position he was called upon to fill. He was a fine type of God-fearing Christian, without a trace of narrowness or bigotry—of a genial, kind and generous nature, he 'served the Lord with gladness.' He was one upon whom men instinctively depended and never depended in vain. May those of us who remain profit by his example.

"*Resolved*, That a copy of the foregoing minute be sent to the family of Mr. Bartow, and published in the *Parish Register* and CHURCH NEWS."

On the Sunday evenings in Lent at the Church of the Good Shepherd, Rosemont (the Rev. Charles Townsend, rector), the Rev. Howard E. Thompson, secretary of the Diocese of New Jersey and widely known as a successful missioner, gave a course of special sermons on "The Evangelical Principles of the Gospel."

NEWS·DEPARTMENT

THE REV. B. S. SANDERSON, Editor, Wyncote, Penna.

*** Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The editor would be particularly glad to receive copies of parish papers.

The Endowment Fund of St. Stephen's Church (Tenth Street below Market) is to receive $5,000 from the estate of the late Mrs. S. Weir Mitchell.

The substantial progress at Epiphany Mission, Sherwood (the Rev. W. N. Parker, missionary), may in a measure be gathered from the statistics of the Sunday-school: 1907, total enrollment 70; 1914, 375.

The Rev. Henry Riley Gummey, Jr., D.D., has resigned his chair in the Theological Department of the University of the South, to accept the rectorship of St. James' Church, Downingtown. He enters upon his new duties on Low Sunday.

Professor Robinson of the Divinity School will conduct a conference on "Prayer Book Revision" (more particularly of the offices for Morning and Evening Prayer) at the meeting of the Clerical Brotherhood, Monday, April 27th, at 11.30 A. M. From him comes the word that he would be glad to receive beforehand from any of the clergy suggestions as to proposed revisions in order that the conference may be practical and to the point.

The Sheltering Arms of the Diocese receives a bequest of $5,000 from the estate of the late Mrs. Joseph Wright, of Germantown.

A noteworthy anniversary in this diocese was that observed on the first Sunday in Lent, in the Church of the Good Shepherd (Cumberland Street and Frankford Avenue), when the Rev. John A. Goodfellow kept the anniversary of forty-two years as rector. This has been his only parochial charge, and during these years he has done a remarkable work. But recently he has had the satisfaction of seeing finished a substantial and fully equipped parish house costing about $30,000. He is also dean of the Convocation of North Philadelphia and secretary of the Free and Open Church Association of the Diocese.

In the Church of St. Luke and the Epiphany a most complete lighting system has been recently installed at a cost of $1,000.

Rev. Joseph H. Earp, for the past three years curate at the Church of the Holy Apostles, has accepted his election as rector of St. Paul's Memorial Church (Fifteenth and Porter Streets), in succession to the Rev. Edwin S. Carson. The new rector has been conspicuous for his study of and interest in "Social Service." He entered upon his new duties March 19th.

The February meeting of the Church Club (February 26th), while not largely attended, proved to be a most stimulating affair. A very thoughtful paper on "Our Church in its Outlook on Socialism" was presented by the Rev. William M. Gamble (who has just taken charge of the Sunday evening socialistic pulpit at St. Mark's Church-in-the-Bowerie, New York City), which was followed by a most animated discussion.

From the estate of the late Mr. B. Frank Clapp, the Domestic and Foreign Missionary Society of the Church receives a legacy of $1,000.

On the evening of the Second Sunday in Lent, in the Church of the Resurrection (Broad and Tioga Streets), the Bishop Suffragan preached and confirmed twenty-five candidates presented by its rector (the Rev. James O. McIlhenny), together with nine others presented by the rector of Trinity Church, Logan (the Rev. Britton D. Weigle). The congregation present at this service—considerably over 600—is thought to be the largest in the history of the parish.

The Rev. Stewart P. Keeling, rector of St. Peter's, Germantown, was the preacher at the Noonday Service in St. Paul's Cathedral, Buffalo, N. Y., for five days in the second week in Lent (March 9–13).

The Endowment Fund of the Church of the Saviour (the Rev. Robert Johnston, rector), through a recent gift by Mrs. W. Garrett of $5,000, has now reached the sum of $30,000. This fund was begun five years ago by the same lady with a gift of $500.

The Rev. William N. Baily, of Asbury Park, N. J., was the guest for a few days in the latter part of February at the rectory of the Church of the Holy Comforter (Forty-eighth Street and Haverford Avenue). Mr. Bailey was at one time in charge of this work.

Monday afternoon, March 9th, at his residence, Bishop Rhinelander met a considerable number of the younger clergy of the diocese "for counsel in matters, pastoral and theological."

On the evening of the First Sunday in Lent, the choir of the Church of the Saviour, West Philadelphia, under the direction of Mr. Wassili Leps, gave a notable rendition of the "Stabat Mater." Despite the terrific storm the spacious church was more than half-filled.

On the Thursday evenings in Lent, Bishop Rhinelander is giving a series of lectures on the "History of Christian Missions," in the chantry of Holy Apostles (Twentieth and Christian Streets).

Many in the diocese will be interested to learn that the celebrated Pauline scholar, the Rev. Prof. Kirsopp Lake, has been called to the newly founded chair of the "History of the New Testament Church" at the Harvard Divinity School. Prof. Lake has been in this country since the fall, taking the classes of the late Prof. Nash at our Seminary in Cambridge, besides lecturing extensively in New York and elsewhere. His permanent residence in this country will mean much for American scholarship.

At 1920 Spruce Street, on the Tuesday afternoons in Lent, Mrs. J. G. Romanes of London, England, the widow of the eminent scientist, gave a course of five lectures on "What is Christianity? The Fundamentals of the Christian Faith." The course was arranged for by a local committee headed by Mesdames Horace Brock and John G. Groome. The same lectures were also given in New York and Boston.

The annual "Day of Intercession for the Diocese" was observed under the sanction of the Bishop on Tuesday, March 3d, at St. Mark's Church (Sixteenth and Locust Streets), the addresses being given by the Rev. Wm. A. McClenthen of Mt. Calvary Church, Baltimore, Md.

Mrs. Martha Ellen Bosbyshell, wife of Gen. Oliver C. Bosbyshell, entered into rest early in March. The deceased was a member of a well-known Chester County family, and since her marriage has been prominent in the life and work of the Church of the Saviour, of which her husband is a vestryman.

At Christ Church, Ridley Park, special preachers were heard on the Tuesday evenings in Lent, as follows: The Reverends T. J. Taylor, D.D.; W. J. Cox; Robert Johnston, D.C.L.; Francis J. Clark; Benjamin S. Sanderson; R. Bakewell-Green.

The Rev. Stuart L. Tyson of the Theological Faculty of the University of the South, is making use of his year's leave of absence in presenting the claims of that institution (especially its medical work). He has been a visitor recently in this diocese and his stirring appeal has been heard in several of our parishes.

St. Paul's, Chester (the Rev. F. M. Taitt, rector), celebrated on its "name day" the two-hundred-and-eleventh anniversary of its founding with appropriate and interesting exercises. The special preacher in the evening was the Rev. Joseph H. Earp. Despite its long and splendid history, this venerable parish was never so thoroughly alive and given over to every form of good work as today. Those who know the rector do not need to be told why.

A handsome gilded iron cross, in memory of the late W. Bernard Gilpin, was blessed at a special service in Old St. Paul's Church (South Third Street), on Friday, January 16th, by the Rev. W. George Read. Prayers were said by the Rev. H. Cresson McHenry. The sermon was preached by the Rev. T. William Davidson, on "The Cross the Measure of God's Love." At the close of the service the cross was fixed on the western gable of the church.

The Church of the Holy Trinity (Nineteenth and Walnut Streets) has purchased the former Church of the Covenanters, on Lombard Street, between Nineteenth and Twentieth Streets, which was later the Allen Memorial Church, for its work among the colored people, who live in large numbers in that vicinity. It is being thoroughly renovated and properly fitted up. The colored work of the parish has been carried on in the Parish House for many years, but it has now so grown as to make the change a necessity.

The rector of St. Clement's Church (the Rev. Charles S. Hutchinson) is to conduct "a day of retreat for women," under the auspices of the Sisters of St. John the Baptist, at Holy Cross Mission (Avenue C and Fourth Streets, New York City), on Saturday, April 4th.

St. James's Church, Philadelphia (Twenty-second and Walnut Streets), has sustained a severe loss in the death of Mrs. Anna M. Smith, in the eighty-fourth year of her age. The daughter of the late Hon. John Welsh, the deceased was a member of one of the oldest and most prominent families of the city. For many years she had been prominent in church and charitable work.

The death of Prof. E. J. Houston marks the passing of one who as a churchman and citizen will be sadly missed. The deceased was an active member of the Church of the Saviour and was also present at the establishment of the Sunday-school of the Holy Comforter. For thirty years prominently identified with the Y. M. C. A., he was particularly interested in all sorts of welfare work for boys.

On the Wednesday evenings in Lent, the special preachers at St. Luke's Church, Kensington (the Rev. Joseph Manuel, rector), were the rector, the Reverends Albert E. Clay, G. E. Pember, H. K. B. Ogle, A. R. Van Meter and Dr. D. S. MacKinnon. In Holy Week in the same church, at the night service, sermons will be preached by the Reverends W. A. Matos, J. L. Prevost, J. A. McClintock and H. P. Dyer.

The Memorial Church of St. Simeon (Eighth Street and Lehigh Avenue) marked its twenty-fifth anniversary on the fourth Sunday after the Epiphany, when the rector, the Rev. John George Wallenta, reviewed the history of the parish from the first services held over a stable on Twelfth Street above Somerset, on October 17, 1886, by the Rev. T. William Davidson. Afterwards the present site at Ninth Street and Lehigh Avenue was purchased and a frame chapel built, the Rev. Edgar Cope taking charge on the Feast of the Purification in 1887. Mr. John E. Baird built the parish house, and the church was erected as a memorial to Bishop Stevens. The proposal to make it such was made on the day of the Bishop's burial. There was never any indebtedness on any of the buildings which, including church, rectory and parish house, form one of the finest church properties in the diocese, valued at $150,000. There are 2,170 communicants, and nearly 1,000 connected with the Sunday-school. In the evening the guilds held their festival when the sermon was preached by the Rev. Francis J. Clark. On Saturday night the men of the parish held their annual dinner. On Monday night there was a reception for all the members of the parish and an organ recital.

On five of the Thursday afternoons in Lent, the Rev. Prof. Foley, of the Philadelphia Divinity School, gave a series of addresses at Evensong in the Church of Grace and St. Peter, Baltimore, Md. His general subject was "Christian Ethics."

The admirable paper on the "Readjustment of the Theological Curriculum" read by Dean Robbins at the mid-winter banquet of the Associate Alumni of the Philadelphia Divinity School is now in print, having been published by the Faculty Club of the General Theological Seminary, for which it was originally prepared.

Of the "Bishop Paddock" Lectures which our Bishop delivered in February at the General Theological Seminary in New York City, a competent critic who heard them writes: "Your Bishop made more than a favorable impression. From all sides I hear the expression that they were of really exceptional value. They combined clearness of thought, vigorous expression, intellectual grasp and deep spirituality."

Bishop Biller of South Dakota recently visited the Indian mission at Crow Creek, where the Rev. H. Burt is at work. The bishop says that Mr. Burt should be put in the very front of living American missionaries, and hopes that he may long be spared to be the friend of the Indians and the helpful, loyal advisor of his bishop. He came to South Dakota two years before the present bishop was born and Bishop Hare found him hard at work when he (the bishop) first came to the Indians.

Winners in the contest for the St. Peter's Church Prize at the Protestant Episcopal Divinity School, Fiftieth Street and Woodland Avenue, were announced on Friday, March 6th, by the Rev. William Mansfield Groton, dean of the school. The successful competitors were John Wesley Twelves, Grenville Taylor, William H. Boswell and Joseph H. Smyth. The prize is offered for the best reading of the service of the Episcopal Church. The contest was held on the day previous in the presence of the dean, faculty and student body in the chapel of the school. Major Moses Veale, who was one of the judges, presided, the other judges being William H. Cope and George Hall. The St. Peter's Church Prize was founded six years ago by a member of Old St. Peter's Church, Third and Pine Streets, in recognition of Dr. Groton's work in that parish during an interregnum of seventeen months following the resignation of the rector, the Rev. Dr. Nelson, to become Bishop of Albany, and the election of the present rector, the Rev. Dr. Jefferys.

Dr. Worcester's place as noonday preacher at St. Stephen's Church (the second week in Lent) was taken by the Rev. Samuel McComb, M.D., Ph.D., his associate in Emanuel Church, Boston, Mass. Dr. Worcester, because of severe illness, has been temporarily incapacitated for duty.

The General Clergy Relief Fund receives a legacy of $1,000 from the estate of the late Miss Ann Stevenson of Philadelphia, an interested churchwoman and herself an active worker in several practical charities.

At the Sunday afternoon services in St. Stephen's Church, the rector (the Rev. Dr. Grammer) has been giving an extended course of addresses on "Some of the Fundamentals."

The rector of St. Luke and the Epiphany (the Rev. David M. Steele) took the addresses at the noonday services in St. Bartholomew's Church, New York City, during one of the weeks in March. Mr. Steele served as first assistant in this parish prior to his coming to this city.

The Bishop of the Diocese administered confirmation to an interesting class at St. Andrew's Church (Eighth and Spruce Streets) on the evening of the Second Sunday in Lent, presented by the rector (the Rev. J. J. Joyce Moore). Among the candidates was a brother of the superintendent of the Inasmuch Mission.

The Rev. Dr. Carl E. Grammer, as acting president of the Church League for work among the Colored People of this Diocese, has issued an urgent appeal for the promising work in Southwestern Philadelphia. A mission has been started holding services temporarily in the chapel of the Divinity School. A lot has been purchased on the corner of Forty-second and St. Mark's Street (near Woodland Avenue); $15,000 is needed in the immediate future to complete payment on the lot and for the erection of a suitable parish house, which can also for a time serve as a church. This mission will serve a large and growing population.

Definite announcement is made that the Rev. William T. Capers will formally end his rectorship of the Church of the Holy Apostles (Twentieth and Christian Streets) on the Second Sunday after Easter, April 26th. He expects to leave the city the following day, and on Friday, May 1st, will be consecrated Coadjutor Bishop of West Texas in St. Mark's Cathedral, San Antonio, Texas. He will enter immediately upon the duties of his office. Bishop Johnston having signified his intention of giving over to him full jurisdiction and Episcopal oversight.

In the decease of Mrs. Sarah J. Cattell, which was of recent occurrence, St. John's, Lansdowne, has lost a member who in her life exemplified the graces and virtues of true Christian character. Mrs. Cattell was for many years a most faithful and devoted communicant. She will long be remembered by those whose privilege it was to know her and the recollection of her good deeds will be lovingly cherished by the little band of those who, still remaining, were from the very first associated with the life and work of St. John's.

At St. Mary's Church (Locust above Thirty-ninth Street, the Rev. George L. Richardson, rector), the schedule of Lenten services included every Wednesday at 7.45 A. M. a celebration of the Holy Communion especially intended for Church students at the University. Appreciation was shown by a most encouraging attendance.

The Annual Supper of the male officers of the Sunday-schools of the Diocese of Pennsylvania was held under the auspices of the Sunday-school Association in the

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Church House, on the evening of February 24th. Bishop Rhinelander led a discussion on "Sunday-school Officers, Their Possibilities and Opportunities." He pleaded with those present to make every possible effort to get the children into the Sunday-school, in order to imbue them with the "right living spirit" while they are yet young. William C. Hubbs, superintendent of the Sunday-school of St. Michael's Church, Germantown, and Joseph L. Bailey, secretary of the Sunday-school of the Church of the Holy Apostles, and the Rev. Dr. Herman L. Duhring also spoke.

A large stained glass window in memory of the late Charles W. Lee, president of the Second National Bank, was dedicated at the morning service on Sexagesima Sunday in St. Mark's Protestant Episcopal Church, Frankford. The family and many friends of Mr. Lee attended the service, which was conducted by the Rev. J. B. Harding, the rector. The window measures 17 feet by 6 feet, and is set in the south wall of the church. It is one of a series of memorial windows depicting the chief characters of the Bible, and shows the figures of David, Solomon, Elijah and Elisha. It is said by the rector to be one of the finest of its type in Philadelphia. It was presented by Mrs. Lee.

The pre-Lenten Conference for the Clergy of the Diocese was held on Monday, February 23d, under the leadership of the Bishop of the Diocese. The authorities of St. James's Church (Twenty-second and Walnut Streets) kindly placed the church and parish building at the disposal of the Bishop for the day, and every possible provision for the comfort and convenience of those present was made. The attendance was large. There was a celebration of the Holy Communion followed by breakfast, and during the morning hours there were devotional services interspersed with most stimulating and spiritual addresses by the Bishop. After luncheon there was an informal conference with impromptu addresses by many of the clergy. All in all, it was a most helpful and profitable day.

The first annual banquet of the Men's Club connected with St. John's, Lansdowne, on Thursday evening, February 5th, was unusually well attended. Fifty gentlemen sat down to the sumptuous board, despoiling which, to their great enjoyment and satisfaction, they listened in happy mood to the splendid program of the evening. The rector started the feeling of comradeship, then introduced Mr. William McEwen, the able toast-

(*Continued on Page 37*)

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(*Continued from Page 35*)

master, whose usual wit kept it going. Mr. L. L. Gerstenberger, tenor, and William Pickard, basso, delighted the guests with their splendid selections and were given much applause. Prof. Carl Altmaier gave several enjoyable readings, "A Discussion of the Labor Problem" creating much mirth. He also gave a very pathetic reading of self-sacrificing comradeship on the battlefield. Mr. McEwen, whose reputation for reading Dooley almost overshadows the author's fame, was at his best in his selections. The rector, in the final address of the evening, expressed the purpose of this gathering to get the men together in good comradship so that they will take up the work of the church as did the men in Christ's day. The banquet closed with a rising vote of thanks to the committee in charge, comprising Messrs. McEwen, Morton, Statzell and Wharton Harris.

At the annual banquet of the Men's Club of All Saints' Church, Norristown, at which over fifty members and guests were present, one pleasant feature was the presentation to the rector (the Rev. E. R. Noble), by the Club, of three substantial books dealing with Biblical and religious subjects, viz., "The Teaching of St. Paul in Terms of Today," by Sir William Ramsay; "The Problem of Human Life," by Eucken; and "Eternal Life," by Von Hugel.

The Bishop has appointed Mr. John O. Platt of St. James's parish, Twenty-second and Walnut Streets, as a member of the Diocesan Board of Missions to take the place of Mr. Roland S. Morris who has resigned.

(*Continued on Page 39*)

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A special meeting of the Diocesan Board of Missions was held at the Bishop's House at 6.30 P. M. on Monday, March 16th. After a supper, several important questions were discussed. It was decided to have a Missionary Mass Meeting, in connection with the Diocesan Convention in May.

A plan was also adopted for the securing of funds during next year in behalf of Church Extension in the Diocese, which it is hoped will prove successful, and which will be presented to the Convention for endorsement.

On Friday, March 6th, the Lenten Ember Week meeting of the Candidates and Postulants for Holy Orders in the Diocese was held at the Bishop's House at 8 P. M. Thirty-two attended. The subject presented was "The Example of Our Lord's Earthly Ministry: Its Motive, Its Method, and Its Measure." The meeting ended with a short service in the Bishop's Chapel.

Some energetic lads of Cynwyd and Bala have combined to print a four-paged sheet which they call "Church and Neighborhood News." It is to chronicle events of interest to the people of the vicinity, particularly of St. John's, Lower Merion; St. Asaph's, Bala; and the Church of the Covenant (Presbyterian). The early issues speak volumes for the ability and spirit of these wide-awake boys.

The February issue of the "Angelus," published by the parish of the Redemption (Fifty-sixth and Market Streets, the Rev. Albert E. Clay, rector), contains a letter of thanks from the congregation of the "United Brethren," appreciative of the gift which the Corporation of the Redemption made to them of the frame structure so long used by St. Anna's Mission, out of which the present parish of the Redemption has grown.

After many years of service, the Rev. W. H. Graff has felt compelled, by reason of his health, to resign the vicarship of the Church of the Holy Comforter, Nineteenth and Titan Streets, Philadelphia, Pennsylvania. In his place, the Rev. John White Walker has been appointed vicar. Mr. Walker was sometime assistant at St. Peter's Church, Third and Pine Streets, whence he went to South Dakota. His many friends in the diocese will be glad to welcome his return.

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The new $100,000 building of the Inasmuch Mission was formally opened with appropriate services on Tuesday, March 24th, the Bishop of the Diocese presiding. The principal addresses were made by the superintendent (Mr. George Long) and the Rev. David M. Steele, rector of St. Luke and the Epiphany. A week of special services followed at which some of the leading charitable and social workers of the city spoke. The new building (a combination of "Rescue Mission" and poor man's hotel) it is believed will supply a long-felt want in providing quarters for those who cannot afford to live at the Y. M. C. A. The Mission is located at 1019 Locust Street.

The Church in our city and diocese has sustained a notable loss in the decease (on the morning of Ash Wednesday) of Miss Mary Louisa Richards, member of one of Philadelphia's oldest families, who devoted most of her life to charity. She was ninety-one years old. Miss Richards was the grandaughter of Hillery Baker, once Mayor of Philadelphia, who died while nursing yellow fever patients during the epidemic of 1798. Her grandmother was one of the founders of the Germantown Academy. She has been a life-long member of St. Andrew's Episcopal Church, Eighth and Spruce Streets. According to estimates made by her family, she has assisted more than 500 poverty-stricken families. In her younger days she was a leader in society. One of her chief delights was making dresses for young working girls and then teaching them how to make their own.

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The Rev. F. M. Taitt, rector of St. Paul's Church, Chester, has kindly placed in the Diocesan Library for the benefit of the clergy, the three books which were specially recommended by the Bishop at the Pre-Lenten Conference, namely: Herbert Kelly's "The Church and Religious Unity;" "Property, Its Duties and Rights," with an introduction by the Bishop of Oxford; H. B. Swete, "The Last Discourses of Our Lord."

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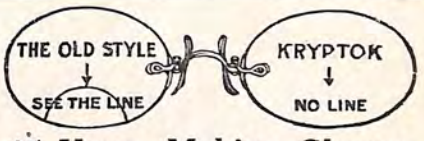

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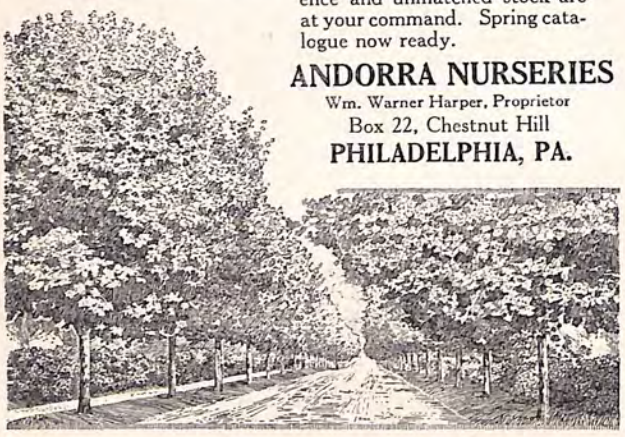

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